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THE MOUNT OF TEMPTATION.

BY PROF. A. B. HYDE, D. D.

Quantum, wild and lone,
No flower is blushing on thy steep,
No soft verdure round thy crown,
No springs in silvery music leap;
All bare and dry in stony death
As blasted with a demon's breath.

Why do I musing linger here
With eyes more set in tearful gaze
Than on soft Gethsemane,
The flocks on goodly Hermon graze,
Or where the flowing lilies gleam
The tender green of Bethlehem?

The dimness of the ages flies,
The Tempter, as of old, I see,
Wild and strong before me rise,
Flushed with his wild, long victory,
Fair-spoken, murderous, dark within,
And but one conquest more to win.

Who is to front him? Who is He
White-lipped with fasting, faint and worn?
Is He the champion—ah me!—
By whom this day's event is borne?
Oh, where was ever battle-field
Where such as these must win or yield?

Now all is over. The van and pale
The smart and strong has overcome,
Like sullen cloud upon the gale,
The Tempter seeks his shadowy home,
White angels wipe the victor's brow
And cheer with tones of conquest now.

O desert mountain, wild and bare,
On thy bleak side such combat came!
Our foe of foes was broken there,
How bright for aye the Conqueror's name!
From fables where war's loud trump is blown
I turn; Thou art my Marathon!
Allegheny College, Meadville, Pa.

TRANSMITTED AUTHORITY.

BY BISHOP J. T. PECK.

Is rightful authority impaired by transmission? For answer to this question several things must be considered.

1. Rightful authority has its limitations. It must not be discretionary as to its range. It must be confined within the legitimate purposes or scope of an organization. A church, for instance, cannot govern a State. Out of its own sphere, an organization has nothing to delegate. It cannot, therefore, give to any party a right to do what it may not do itself.

2. The questions as to what it can do, and what it ought to do, are entirely distinct. To prove, therefore, that an organic body has exercised any power wrongfully or unwisely, has no tendency to settle the question as to the existence of that power.

3. When authority resides in an organized body, it may be delegated under either of two conditions—by authority of constitutional law, or necessity (*ex necessitate rei*).

So far as the written constitution in force reaches and authorizes the delegation of conclusive powers, the right of transmission is unquestionable. If it be unwritten, but rendered unmistakable by long-continued historic catholic consent, it is of equal authority. In either case it is legitimate to appeal to the constitution in vindication of the right to transmit authority clearly included in the organization.

But conditions may arise from necessity. For instance, if an army moving by consent through a friendly territory is attacked, it may defend itself, though such right should not be recognized by constitution or international law. Or when a house is entered by violence, the proprietor or inmates may protect persons or property by extreme measures, even to the taking of life. Such right need not be sought in constitutional or statutory law, but in the necessity of the case.

Under this form of legal right, in a pure democracy, when numbers increase so as to make government impracticable, the power to make and execute laws may be delegated to legislative, judicial and executive representatives, whose acts will be, *de facto*, the acts of the people and of full binding force. Thus the Puritans of New England, when on account of numbers they could no longer govern directly by the whole people, transmitted their authority to delegates, chosen by themselves. In largely-increasing and extending populations this is the only practicable method of a free government.

are as sovereign and controlling as physical necessity, and transmit rights as imperatively binding as written constitutions.

Consular and ministerial authority is not personal. In the protection of the rights of a citizen abroad the representative of a government combines within himself the dignity and authority of the nation he represents. Insults offered to him are insults to his government. This is transmitted authority unimpaired.

In view of such facts, we are entitled to the general proposition that all the authority of a free government is transmitted; and this distinguishes it from a despotism, or personal government.

5. This defines and locates responsibility. In a republic the authority remains with the people. The exercise of authority for the legitimate purposes of government is delegated, so that all representative rulers are responsible to the people, either directly, *pro forma*, or indirectly, through the elective franchise; and the people are responsible for the acts of the government.

The principle of transmitted authority (as to legislatures, parliaments, etc.), with conclusive powers, being undeniable, the question arises, Can authority be re-transmitted and not impaired? Not if such re-transmission is forbidden in the constitution. But, yes, if named in any "bill of rights" recognized by the government, or if not forbidden by specified limitations. Then the law of necessity dominates. When in such case the practicability of government, or the preservation of the government, or the efficiency of the government, creates a necessity, governmental functions may be exercised through delegates of the same body. What a man does by another he does himself. (*Quod facit per alium facit per se.*)

How far does this apply to the Methodist Episcopal Church? In answer, it must first be noted that the church is not a pure democracy, nor a republic. Jesus Christ is its supreme Head, and the Bible is its law book. Thus far the will of God controls. What is distinctly revealed is excepted from the rights of criticism or change under the dictation of the human reason, and can in no way be reached by legislation, nor be submitted for such purpose to any delegated authority. Such, for instance, are the laws of purity and of morality.

The distinction between legislation and making "rules and regulations for our church," is, therefore, not fanciful, but valid and historical. Speaking of the functions of the General Conferences, legislation is by way of accommodation, and to be left out of a strictly logical and historical argument. If included, it must mean what the church has for nearly a hundred years meant by the subordinate "power to make rules and regulations." In any event, it can in no case reach the principles of the government, but the methods of the government only. But the law which dominates this field in its entirety is delegated authority. It begins with the eldership ordaining the General Conference and imposing its restrictions, and extends to every bishop, presiding elder, pastor and class-leader.

Now, the State may do what it is permitted to do, and what it must do to preserve the liberties of the people and the government. Our General Conference may do (within its rightful churchly sphere) what it is not forbidden to do, that somewhat being restricted by the Discipline or "what is nominated in the bond." And by necessity; the imperative demands of self-preservation and efficiency being included in the necessity. From the whole it results, —

1. That the supreme body acting (making rules and regulations) within its legitimate sphere by its own members (all or a part), is covered by the law of transmitted authority, either *pro forma* or *ex necessitate rei*.

constitutes "a court of errors" and parts with the power to determine questions of constitutional prerogatives, that power remains in itself.

4. As to the redress of grievances, but two possible methods can be posited: Revolution (prohibited under *non causa pro causa*), and influence from persons or bodies below to correct abuses under its own discipline.

5. All efforts to ordain what would be practically "a court of errors," have failed. The Methodist Episcopal Church, South, identical with us in the polity involved, has given its Bishops the veto power in certain cases. The Methodist Episcopal Church, never. Pending such action, or some other covering the case, we must obey our existing laws.

THE DEPARTED VAIL.

BY REV. E. WESTWORTH, D. D.

Dr. Trafton's reminiscences of our sainted friend Vail recalled very vividly to my own mind the scenes in the midst of which he was converted, in 1832. The Oneida Conference, and Oneida Conference Seminary, thirty miles west of Utica, were then in their infancy. The energetic, nervous little William C. Larrabee was principal. The school was full. I was all ready, in May of that year, to go to Wilbraham, but a dingy printed sheet catalogue, with a coarse wood-cut of the seminary (an old country court-house, with an added wing for dormitories), together with the influence of a friend, induced me to go to Cazenovia.

From southeastern Connecticut we steamed through Long Island Sound, explored New York with wondering eyes, when it was almost out of town at Bleecker, Canal and Grand Streets, started up through the Highlands and past the magnificent Palisades in the arrow-like steamer Swallow, took steam-cars at Albany—coach-boodies on trucks—to Schenectady (fourteen miles in two hours), voyaged a day and a night on the "raging canal," and then staged it across the country from Utica to Cazenovia. Telf, Bannister, Vail and the Bowmans were there when I arrived. The last of July witnessed a panic and scattering among the students through fear of the cholera, then, for the first time, sweeping westward along the low towns that bordered the great Erie ditch.

George Peck was preaching magnificently in the academy chapel that season, but was soon transferred to Auburn, to take charge of the new church there, while some one—Gardner Baker, if I remember rightly—filled out his year at Cazenovia. Meanwhile the Methodists completed a new stone church opposite the seminary, and Presiding Elder Dempster dedicated it with one of his wonderful sermons, made all the more impressive by his cadaverous, corpse-like looks and his sepulchral elocution.

At Christmas, 1832, a service was held in the church at evening, and the preacher based a fervent exhortation on, "One shall chase a thousand and two put ten thousand to flight"—words that thrilled me, then a yearling Christian, to the very marrow. "Go out," said he, in conclusion, "and invite your friends to come to the altar." A few seats ahead of me sat a fine little fellow student, named George Thomson. I went to him and said, "Thomson, go with me to the altar." He hesitated a moment, and said, "I will, if my chum"—a young man named Dunbar—"will go with me." Dunbar, though a member of the church, hung back. I appealed to him. "Dunbar, will you peril George's salvation at this critical moment by a little fastidiousness or cowardice?" He yielded and went, and that was the commencement of the great revival which gave Stephen M. Vail and Thomas Bowman to the Christian ministry.

From the altar at the church the prayer-meeting was transferred to the basement dining-room of the Seminary. Thomson was converted that night. It was said that he "preached six years, and then went to heaven." It must have been as a local preacher, as I do not find his name in the General Minutes.

From that memorable Christmas Tuesday the work progressed with such power as to suspend recitations,

and, in ten days, had reached all the unconverted in the school, with two or three exceptions. I have a vivid, though only momentary, impression of a scene, flashing across recollection like a sunlight photograph, where the sixteen-year old, light-haired boys, T. Bowman and S. M. Vail, kneeling by the same split-bottomed chair, in the upper, or third-story, front corner room, in a fervid prayer-meeting, where Telf, Bannister and others of us wrestled for their salvation and that of a dozen other fellow-seekers. Study was impossible; and so a few of us, not to interrupt those who desired to study, got permission to go to the home of a famous Methodist saint in the village—"Sister Cobb"—to hold a forenoon prayer-meeting with those who desired religion. At noon we adjourned to a class-room in the seminary, where the converting power of God fell upon the assembly, and several of these youths testified for the first time of the love of Christ and His power on earth to forgive sins.

General S. M. Bowman, Bishop Bowman's chum and cousin, was one of these. Doctor S. M. Richardson, Professor Vail's chum, son of the late venerable Marvin Richardson of the New York Conference, was another. In an old commonplace book, in a journalistic note, I have preserved the names of between thirty and forty others, converted at that time, nearly all of whom have passed into the oblivion of time, distance and death. I have seen few of them since. The Hudson River Dutch boy Vail, with his great, florid, smooth, round face and white hair, his great brown eyes, his deliberate words and honest bearing and speech, was a great student, a quiet Christian, and a great favorite. His life-work has been grand and his end glorious. May the rapidly approaching end of each of us be as glorious!

FATAL DELAYS.

BY REV. JAMES PORTER, D. D.

Having just returned from a week's effort to win sinners to Christ, I am particularly impressed with three important facts:—

1. That most people believe in heaven and hell—heaven for the good and hell for the bad—about the same degree that professing Christians do. Some, indeed, affect to deny the latter, and teach that all will be saved, yet they fear it, and intend sooner or later to repent and be converted, as the only means of avoiding its terrible realities.

2. That comparatively few have any profound sense of what is implied in this belief. However good or bad, it seems to most as something a great way off. Therefore the wicked drift on in sin without much alarm, and the righteous without the joy which their prospective condition should inspire. A moment's realization of the possibilities of the hour, would render them frantic with misery or delight.

What can be done to produce a deeper sense of those eternal realities is a question of the highest practical importance. Without attempting to answer it fully, we venture to suggest that Christian ministers preach heaven and hell more frequently and earnestly than they generally do; not to neutralize, or tone them down to the level of human preferences, but as God has revealed them, and in Bible language. All we know of either is what He has said. The moment they step aside from His word, and construct a different heaven or hell from that which He has described, they are powerless. The faith of all classes is weakened, and infidelity to God is encouraged. If they are averse to preaching the terrors of hell, let them preach the glories, felicities and associations of its inhabitants—how they came there, and why—and quit splitting metaphysical hairs. Most of the preaching of to-day is strangely wanting in fundamental truth, the enforcement of great subjects, the plain word of God.

We would suggest, also, that professing Christians, ministers in particular, live more in harmony with these truths. Who would suspect from their ordinary intercourse with the unconverted, that they believe them exposed to eternal perdition? Many seldom mention the subject of

their salvation to them, but laugh and joke and mingle with them in worldly amusements, just as though their eternal interests were entirely secure. It is not wonderful that no more sinners repent in this state of affairs. The wonder is rather that any do so, and they would not but for the direct strivings of the Holy Spirit, and a better example on the part of a few who serve God more consistently.

3. The other fact is that sinners, in the best of circumstances, are in danger of sudden death. Said a pastor to me lately: "Meeting Mr.— one evening, he inquired of me about our protracted services, and said that he believed in religion and thought it necessary; and really hoped Mr. A., a consumptive of the congregation, would seek it immediately, as he was sure that he could not live long. But as for himself, he was well and strong and could afford to wait awhile. I replied, 'Healthy men sometimes die suddenly.' 'Yes,' he answered, and straightening himself up to his full height, and throwing back his shoulders, he remarked, 'But I do not look like dying, do I?' The next day (Sunday) he rode out into the country to purchase a lot of tobacco, when the horse became frightened, and ran, throwing him out of the carriage and killing him instantly." "Boast not thyself of to-morrow."

The same pastor urged another man, an engineer, to seek the Lord, and warned him of the danger of living in sin. But he would not, and left to start his engine, saying, "I guess I shall have to risk it." In two hours after, the engine upset and crushed him to death.

A friend of the same pastor labored with a healthy young man, to persuade him to become a Christian, but he would not yield, and left him saying, "Wait until I have sowed my wild oats, and then I will talk with you." Five weeks from the very night that conversation occurred, that preacher was called to visit him on his dying bed. As he entered the room, the young man stared wildly at him, and said, "Five weeks ago to-night I told you to wait until I should sow my wild oats. They are all sowed now, and I shall reap them in hell." And with these words on his lips he died.

"Godliness is profitable unto all things"—safe. Sin is dangerous—damning. Do not say that God is too good to destroy you. So said the antediluvians, and yet the flood came and swept them away. When Lot warned the Sodomites of their danger, "he seemed as one that mocked," but their unbelief did not make the word of God of no effect; the fire and brimstone fell upon them and destroyed them. Nothing seemed more unreasonable than the destruction of Jerusalem, embracing God's own temple, predicted by Jesus, yet for all that, not one stone was left upon another. Heaven and hell are eternal facts, which the unbelief of mockers and respectable sinners cannot destroy.

FESTIVITIES AND RELIGIOUS MEETINGS IN GOTHAM.

BY REV. GIDEON DRAPER, D. D.

Great cities are the really great wonders of the earth. London is a world in itself. It would require years to investigate its benevolent and religious activities. Our own metropolitan New York is the centre of great interest to the philanthropist and Christian. It is not only the evil that gravitates towards the large towns. Of late there have been more than the usual number of attractions and festivities. Following the Wycliffe semi-millennial celebration, at which there were more of worth and true character than is usually found in any public gathering, but which was not graced by a single representative Roman Catholic, there came the first celebration of the landing of the Pilgrim Fathers by the New England Society of Brooklyn (the bridge makes these two cities one). The city of churches anticipated New York by dining two days earlier, and stole nearly all their great guns. President Hayes, General Grant, Secretary Everts, General Sherman and others did the ora-

tory of the occasion. The St. Nicholas Society has held its annual and distinguished reunion under the presidency of Hon. Hamilton Fisk. The descendants of the Dutch pronounced the usual flattering eulogies on the merits of their amphibious ancestors. St. Andrews Society followed in the wake, upon which occasion Dr. Wm. Taylor and his kinsmen set forth the greater glory of the Scots. Last, but not least, of these national festivities came the first meeting of the Welsh, at which another prominent clergyman of the city figured, Dr. Bevan. If the Ireland and Germany of New York would now make a rally, the role would be complete.

RECEPTION TO MONS. REVEILLAUD.

The evening before the distinguished French evangelist sailed for his native country, a farewell meeting was held in his honor in connection with Rev. Mr. Dodds, his co-laborer and interpreter. It was pleasant to meet upon this occasion so many of the prominent men of the churches. Rev. Dr. R. S. Storrs presided and pronounced a characteristically eloquent discourse. Dr. Philip Schaff, Drs. Irenaeus Prime, Hepworth, Crosby, Newman, Bishop Harris, Peter Cooper and many of their compeers honored and were honored by the occasion. Dr. Hepworth the evening before had given his truthful and courageous address on Ireland. He has returned to New York after two years of rest and recuperation, restored to health and prepared for work. I also met Rev. Mr. Sheshadri, of the Free Church Presbytery of Bombay. He is a full-blooded Hindoo, of dark complexion, and was in the oriental dress of flowing robe and snow-white turban. He has a fine, intelligent countenance, is a cultivated gentleman, and thoroughly educated. He speaks English fluently and gracefully. He is the most prominent Presbyterian convert and native preacher in India.

He was a delegate to the Pan-Presbyterian Council in Philadelphia, and sailed on Saturday last for India. But the chief attraction was Mons. Reveillaud. He is a fine representative Frenchman, of medium height, muscular frame, with large head and open, broad forehead. He speaks very broken English, and only addresses audiences in French. He is gentlemanly and refined in appearance and address, and speaks with energy and fire. His favorite theme is the work of the Holy Spirit and the efficacy of prayer. His presentation of the openings for evangelical Christianity in France is marvelous, surpassing that of any other nation in continental Europe. Would to God Methodism could throw into that land a band of zealous, Spirit-filled workmen! The results would far outstrip those of the work in Germany or Scandinavia. The visit of these French evangelists has been well received by the American churches, and they return accompanied by the prayers of thousands, and laden with material gifts to aid in spreading abroad the kingdom of God. Mr. William Dodge, a Christian merchant prince, spoke, and acted in the interest of liberal giving to so worthy a cause. Dr. Schaff was asked to close the meeting by singing the long-metre doxology, which was done with better success than at the late Presbyterian Council.

"GO WITH HIM TWIN."

BY REV. CHARLES F. DEEMS, LL. D.

There is much to be got by giving. There is much to be gained by giving in.

It is a mistake to suppose that we promote our self-interest by insisting upon the demands of our selfishness. It is always better to have people act toward us by the law of love than by the law of obligation. If a man give under compulsion, he will give only that which he is compelled to give; but if he be pulled toward us by a sense of friendly generosity, his generosity will endeavor to outstrip ours.

It is so in argument. It is always best to grant your opponent every point possible, without yielding your convictions or the citadel of your own argument. It will make him under obligation to grant you something in return. It disarms him of the suspicion that you are determined to take

by force what you cannot get by logic. It makes by-standers feel that you are so fair that when you do come to insist upon something which you feel to be absolutely essential to your argument, they will not suspect you of dogmatism.

The fact is, that no man would dare to announce to another man a proposition which he knew to be entirely false. All the errors which men have sought to maintain have had in them some germ of real truth. Now, in an argument, it is always well to have the sagacity to detach that truth, the perspicacity to expose it to your opponent—the feat he may not have been able to achieve for himself—and the candor to grant what truth there may be in the error. You thus get inside a man's fallacy and burst it to pieces. He undertakes to compel you to walk a mile. Walk a mile? Why, you will go with him twain; and by the time you have reached the end of your walk he will desire to come back with you, and you will have won your opponent.

It is so in trade. You must secure your customer. One thing essential to that is that you shall convince him that, even in conducting commercial operations, you are not intent upon your own gain alone, but, while not oblivious of that, that you can make a comprehensive study of the customer's interest. The people who side with you wish you to yield something from selfishness. Go with them their mile, go with them twain; not with the despicable intent to obtain such influence over them as to be able to blind their judgment so that you can take advantage of them, but with the intent that you may so gain their confidence in your generous ideas of justice, as well as your just ideas of generosity, that thereafter they may trade with you, feeling that, while you gain by having their custom, they lose nothing by being your customers.

No man likes to do all the following. There would be no courtesy but for yielding. The strongest must not simply accompany the weakest one mile, but go with them twain, in order that they may so obtain the confidence of the weaker, that in their strong arms those who are weak may be carried many a mile.

There seems to be something else behind the words of the Master, which we have quoted. On one side there is compulsion, on the other there is freedom. A man comes to you with an exacting spirit and insists that you shall walk a mile with him, with the intention of compelling you if you offer any resistance. What are you to do? Simply to avoid an unpleasant collision, are you to go with the man over his mile doggedly? No. But assuming that some form of moral compulsion is exhibited to a Christian, his good heart should lead him to rise right up and say, "Go with you a mile, my friend? Certainly, I will go with you twain."

It is always to be remembered that a man may discharge a duty, because it is a duty, in such a manner and in such a spirit as to make even obedience unprofitable. Life is sweetest when every duty is a beauty.

Our next-door neighbor at No. 8, Mr. H. H. Faxon, is a temperance society in himself. All its officers are rolled into one, and he is ample to meet all its requisitions. Its only constitution is the excellent one with which a life of temperance and virtue has endowed him. This society abhors monotony, but starts up in all unexpected places—an irrepressible reformatory agency. Its treasury is never empty, but always at command, although it never sends a hat round, or employs a solicitor. Its last device, which doubtless cost something, was an admirable one. Noticing in a Lowell paper a baker's dozen of unusually effective letters from the venerable Judge of the Police Court of that city—Hon. Nathan Crosby—a transcript of what had passed under the Judge's eyes in the years he has presided as a magistrate, the result of careful observation and personal thought and study, and terrible enough in their revelations to startle any intelligent and reasonable citizen—Mr. Faxon gathered them together and secured their publication in the Saturday Herald of Jan. 1, of this city, and has circulated them widely throughout the State. They show better than an elaborate argument the viciousness of the License Law, the need of prohibitory legislation, and the appalling results, as to civil order, wretchedness, beggary, crime and death of the liquor traffic. It is excellent seed to sow.

Miscellaneous.

THEATRES AND THEIR PATRONS.

BY REV. G. S. CHADBOURNE.

The subject placed at the head of this article will not strike any one by its novelty. It is no new theme which we propose to treat, but one on which much has been said and much written. But however much it may have been discussed by pulpit or press, or in any other way, the time has evidently not yet come to cease from the discussion. Rather, the call for discussion is now more urgent than ever before; for not only is the average theatre of to-day quite as bad, as evil in its tendency and results, as it has ever been, but also the number of its apologists and defenders seems to be steadily on the increase. Notwithstanding the character of the theatre is notoriously and confessedly no better now than it has been in the past, and notwithstanding the equally evident fact that its influence must be injurious upon the morals and manners of society, there appears to be now a determined effort in some quarters to render it respectable by extending to it the sanction and patronage of respectable people. And some of these—we fear the number is rather on the increase—are found in the ranks of our Christian churches. Not a few of our city pastors find here and there members of their flocks inclined to stray off into this forbidden path; too frequently do they hear from lips that have uttered Christian vows, the sophistry, "I don't see any harm in the theatre." But there is great harm, and we have more than once wondered how sensible and candid people can say they do not see it. And it is with the hope of opening the eyes of some of these professedly blind ones, that we venture to ask the insertion of this paper in one of our church periodicals. Somebody may be benefited by the facts we shall state and the appeal we shall make, and we are sure that nobody can be harmed.

We ask our readers to come with us to the Puritan city of Boston, and in imagination visit there one of its leading theatres. At the time of this writing there is a great attraction to that place—one that crowds it daily with great audiences of people. This attraction is an actress, imported from Paris in order to give Americans an opportunity to witness exhibitions of the highest style of histrionic art. We select this woman and the plays in which she appears because they furnish illustrations of the two great standing and unanswerable arguments against the theatre. These are the character of a majority of theatre actors and actresses, and the character of the greater part of the modern drama. We do not hesitate to affirm—and we know whereof we affirm—that these are bad; in very many cases notoriously and outrageously bad, measured by any correct standard of moral goodness. They are not such as good people may safely countenance, not such as serve the moral welfare of the community. And, we repeat, the case we shall now cite is a fair sample of the majority of them all.

Look first, then, at the character of the woman. It fitsly represents that tone of morals which has for many years largely prevailed in France, especially in its capital, Paris, and has made the nation in this respect a by-word and reproach among all peoples with whom has been a reverence for pure sentiment and upright conduct. For chastity, for womanly purity, she seems to have no regard, and evidently holds a profound contempt for that public opinion which requires these of woman. The facts concerning her private life were well known before she came to our shores. We dare not soil these pages by a full statement of them. Suffice it to say, that though she has never been wedded, yet she is the mother of several children, to whom common report ascribes several fathers. And so far is she from any sentiment of shame at these facts, or any desire to deny or conceal them, that she flaunts them insolently and defiantly in the face of the public; even going so far as to take these children of mythical paternity with her, and exhibit them on public occasions.

And this is "the unholy woman of shame" who appears on the public stage of New York and Boston—two of the foremost Christian cities of the world—and to see, and hear, and applaud whom, thousands throng the theatre, and for their privilege pay enormous prices. Yes, be it remembered, Puritan Boston paid nearly one hundred thousand dollars in two weeks in patronizing this shameless woman. Besides what was paid at the doors of the theatre, how much was expended for

her in presents, in "loads of flowers," and in sight-seeing and entertainments, we cannot say. In her train have followed the wealth, rank, fashion and culture of the city—at least, a portion of it—and she has been fêted and petted as though she were one of the noblest of her sex and well worthy of all this homage.

True, it may be said that these crowds are not composed of the best portion of the people. That, of course, we grant, for the really best would not be found among them. But a large portion of them are those who stand high in the social scale, and who would resent any imputation that they are not thoroughly respectable. Let any one read a list of the names of those who have patronized this woman's performances, attended her receptions, and in various other ways extended to her courtesy and social honor, and he will see that they are not by any means all of them of the *demi-monde*. They are the average class of theatre-going people, and it is not necessary to say that these are not all bad or immoral.

So much for the actress and her patrons. Let us turn a moment to some of the plays in which she appears. The one in which her admirers think she has appeared to the greatest advantage, and which was several times repeated, represents the career of a young and frivolous woman. She has a husband and child to whom she is devotedly attached, but who are alienated from her by the intrigues of her sister, who is a member of her household. Stung by jealousy and anger, she willfully resolves to plunge into moral ruin. So she fixes her affections on another man, proves faithless to her marriage vows, and goes to the bad, step by step, until at last, weak, penitent, and broken-hearted, she comes home to seek forgiveness of her husband and to die. The play is a portrayal of unholy passions, of gross immoralities from beginning to end. Some passages in it are enough to bring the blush of shame to any cheek where that token of delicacy and purity has not ceased to come. Still another is made up of about the same materials of unholy love, violent passions and intrigues, in which some characters appear so bad that, we are told, "a feeling of utter detestation towards them arises in the audiences." In the closing scene a guilty and despairing woman ends her life by poison. This part of the play is said to have been "so hideously real as to set all Paris raving over the agonizing spectacle."

Of the same general character are all the plays in which this woman appears. What, we ask, must be the moral effect of such exhibitions on those who witness them? Is it possible to get any good from them? Or if there be a moiety of good, is it not greatly overbalanced by the evil which must come? How can one look upon such scenes, made intensely real by the living actor? How can he listen to the questionable words with which they abound, and not take upon his soul more or less of the same guilty taint which is there, with all the appliances of art, dress and posture portrayed before him? Manifestly it is impossible. Such evil communications must be corrupting; they must lower the tone of purity in every life which puts itself in contact with them. And when, as in this case, it is well known that the actor or actress is portraying their own life; that they are living examples of much of the evil which is represented, surely the bad effect of the performance must be greatly enhanced.

These inferences would seem to be irresistible; yet such men and women, and such plays, find an abundance of defenders; yes, and of admirers, too. And with such facts staring them in the face, people who would not be thought otherwise than good, some even laying claim to piety, are saying they "can see no harm in the theatre." The proverb says, "There are none so blind as they who will not see." Have we not good reason to fear that these are willfully blind? that they do not want to see, therefore they do not?

In another paper we propose to offer a few practical reflections which this subject naturally suggests.

IS IT SO?

BY REV. D. B. RANDALL.

In the HERALD of Dec. 30, your correspondent, "L.," in giving an account of the visit of Bishop Peck to Dr. Tefft at Poland, in this State, says: "In the afternoon the birth-place of Methodism in Maine was visited—an old farm-house in which it is said Jesse Lee preached the third Methodist sermon in the State, and where he organized the first Methodist class out of the first converts he

had in Maine," and mentions three men—"Nehemiah Strout, Josiah Dunn, and one other, who were converted at that meeting. The three joined the class and formed the nucleus of the first Methodist society in Maine." Is this so?

The general opinion is, that when Jesse Lee first visited Maine, in 1793, he preached his first sermon in Saco. From thence he rode to Falmouth, now Portland, and from thence to Readfield. At a Maine Methodist State convention held in Portland, Oct. 10-11, 1871 (the proceedings of which are published), among the essays presented to that convention was one from Rev. Charles Allen, D. D., on "Methodism in Maine; Its Early History and Present State;" and one from D. B. Randall and L. P. French on "Comparative Statistical View of Methodism in Maine." In the first essay Dr. Allen says: "In 1793, Jesse Lee, the apostle of Methodism in New England, first preached the Gospel of a free and full salvation within our borders." Again:

"His visit in 1793 was a grand reconnaissance of the whole settled portions of the province, from Kittery to Castine, and through the scattered settlements on the Penobscot and Kennebec. He selected the interior of the State for the formation of his first circuit, which extended from Hallowell to the remote settlements on the Sandy River." "Philip Wager was sent to cultivate this new field of labor." "He labored with diligence and success. The first class was gathered by him in Monmouth, in 1794, and was composed of eight persons. Their number soon increased; for a few weeks after the formation of the class, Lee visited this infant society and found fifteen in class who spoke of sins forgiven." "Classes were formed soon after in Readfield, Vienna and Farmington." "Nothing is said about Poland. He continues: "The first Methodist chapel in Maine was built in Readfield and dedicated by the first Methodist preacher, June 21, 1795. The same year the second church was built in Monmouth, which was dedicated the next May."

Now, it seems to me that if Poland had been the "nucleus of the first Methodist society in Maine," a circuit would have been called by its name; whereas it does not appear on the Minutes until 1809, Philip Manger being the first preacher. The first circuit was named "Readfield," which embraced Monmouth.

Again: The second essay above alluded to, says, speaking of Lee: "His first sermon in Maine was preached in September, 1793. He spent the time reconnoitering until the latter part of October, when he returned to Lynn. Subsequently he re-visited the State, but did not, it appears, form any societies. He, however, formed a circuit which embraced the entire State, and named it 'Readfield circuit.' In 1794, Philip Wager was appointed to this large circuit. . . . The first class was formed at Monmouth in November of that year. This class consisted of eight persons. We regret that that first class paper, as well as the records of that early society, are lost. How valuable they would now be if they were in existence!"

Now, I do not wish to deprive Poland of any of its laurels, since "from this centre of religious influence have gone forth many of the most efficient workers in God's vineyard, among whom are numbered forty-one ministers and ministers' wives." I only wish for accurate historical facts with reference to the introduction of Methodism into this State. The times demand the facts. The means for gathering them are fast fading away. The fathers are dying, and what is done in this direction must be done speedily. I fear there is not sufficient attention given to gathering up the history of Methodism in our several circuits and stations. I hope that the "Historical Society of the Maine Conference" will continue to look after this matter.

Portland, Dec. 31.

CHURCH DEBTS IN MAINE.

BY REV. W. W. BALDWIN.

A recent decision of the supreme judges in law term affects the whole question of our church debts. In the case of Bailey vs. the Trustees of the Methodist Episcopal Church in Freeport, the verdict for the plaintiff is overruled by sustaining the defendant's exception, that they were not a corporation in law empowered "to contract debts and to erect a meeting-house." The exception was sustained and the court issued the following rescript:—

1. By the provisions of R. S., chap. 12, sec. 19, the trustees of the M. E. Church are so far a corporation as to take in succession all grants and donations of real and personal estate made to their churches, or to them and their successors.

2. Such a corporation has no authority to create a debt for the erection of a meeting-house.

3. Any contract made by such a corporation for materials, which entered into the construction of a meeting-house, is *ultra vires* and cannot be enforced against it.

The court holds to a strict construction of the statute conferring power on a corporate board of trustees, and that all acts in excess of their specified power are illegal and void. The board is a corporation within the limits of the statute, but not beyond it. The board may hold property, being constituted for that purpose, but they may not contract debts, not being empowered to do that, and hence they cannot be coerced into the payment of debts. The whole question of debt is beyond their legal functions. Our church debts have been contracted and adjusted by a liberal construction of the statute. It now appears that they are in defiance of the statute.

Many of our churches are burdened by unchurchly debts. The people have built beyond their willingness to pay. They hope in some unexplained way in the future to pay for what they at present enjoy. Year after year passes, pastors come and go, and yet the hope is that by and by some pastor will have adaptation to do what the church ought to have done at the very close of its building enterprise, namely, pay the debt. These debts exist generally in one of these two forms, either by the personal notes of those who are trustees, or by trustees' notes secured by collaterals.

In the first form this rendition of the law does not affect the legal status of the debt. But in that case it does so separate the debt from the church property that the equity right of the trustees to be indemnified by the sale of the church property is nullified. No religious society will probably ever take advantage of this fact to throw off their presumptive debt, while hereafter no board of trustees can ever enforce the payment by the society of debts in this form.

In the second form, by trustees' notes, the debt-taking trust is in excess of the trustees' legal functions, and their action is so far void. The property is alienated from the debts. The attempt to cumber it with debts is illegal. So the trustees' notes, as trustees' notes, are void. The mortgage would be in excess of the trustees' authority, and therefore void.

This interpretation of the law is retroactive, and applies to all such debts, no matter how long-standing they may be; the addition to the statute by legislative action could not change the nature of trusts already existing. For new trusts the debt-paying and debt-making functions could be added to the existing functions of taking, holding and transmitting in succession. Claims now existing in the form of church debts are claims against the persons who contracted them, and are in all respects subject to the laws governing in such cases of personal debt.

Funds raised by the trustees, as trustees, and applied by them in payment of such debts and the interest of the same, have been in law misapplied. No future efforts can be legally made to raise such funds or disburse them. Funds now in hand for such purposes are so far divisible that they cannot be legally used for the purpose contemplated.

Amid considerable legal perplexity in regard to such debts, the effect will be that no new debts will be created. Church-building enterprises will be put on a pay-as-you-go basis. Existing debts will be paid some way. The church cannot afford to escape its debts by a technicality. A check on extravagance will be realized. Large churches for small congregations, costly churches for poor societies, and pretentious houses for stingy people, will cease to be a standing menace to our prosperity.

Some points may be stated as settled by this rescript:—

1. Church debts become personal liabilities. If contracted by the trustees, they belong to them personally. If contracted by a building committee, they belong to the committee personally. The trust of the property conveyed to trustees does not carry with it the liability of the debt.

2. All our church property becomes at once absolutely safe. Not even a mortgage can jeopardize it, for affixing the mortgage was in excess of the trustees' functions.

3. No society vote can affect an encumbrance of its property, for once held in trust the title cannot be modified by creating a lien against the title entrusted to them.

4. The property cannot be legally sold by them. The trustees are not empowered to convey title in any way outside of their succession. We may not here inquire what the effect may be upon past sales warranted by trustee deeds.

5. This rescript is undoubtedly good law. Being the voice of the court of last resort it is *la loi*. It will cause some settling of church debts. Some holders of church paper will require a readjustment of their securities so as to render them safe.

Correspondence.

FROM THE NORTHWEST.

MR. EDITOR: The 20th day of last July was a time of universal rejoicing among the Methodists of Minnesota, as the Hamline University was formally dedicated to God and Christian culture.

The audience was large and enthusiastic, and responded with true Christian liberality to the call of Dr. John, president-elect, and Rev. J. Stafford, agent. Brother S. A. Harrison, a banker in Minneapolis, led the way by a subscription of \$5,000, and this was only a small portion of what he had given. Others contributed liberally according to their ability, and this institution, which has been napping for a number of years, awoke into new life and resurrected vigor.

The dedicatory address of Bishop Foss was a grand effort, and moved the large audience in the direction of a lib-

eral Christian education as a bulwark to meet the incoming flood of a so-called scientific culture.

The first term of Hamline University has just closed, and it has been a good opening, with 75 students; and in looking upon their faces and heads, and listening to their thoughts, we discovered in them a class of promising students. The next term will be larger in attendance, and President D. C. John bids fair to lead this school out of the wilderness into the promised land of sunlight and success.

Our Conference (the Minnesota), recently held in this city, was presided over by Bishop Harris, in his strict, impartial, logical, clear manner, and was harmonious in its action upon the local and general interests of Methodism in the Northwest. Chaplain McCabe, with his ringing songs and words, was present during a part of the session, and moved these Western hearts into healthy agitation. In his visit on the frontiers of late he has helped create a sentiment that the educational and church interests of the frontier should receive more attention and should be manned by men who are sufficient for these things in head and heart, and who believe, after "seven years of study," that they are called of God to preach Jesus anywhere. Our frontier is well supplied by earnest, devoted men, from whom we expect good reports. It is wonderful how this land is filling up with reliable materials, which through church and state enterprise carry on the work of civil and religious civilization.

The sermon of Bishop Harris was a masterly production, on the divinity of Christ, and moved the large audience wonderfully in the direction of the Cross.

Bishop Foss, with his family, came to our city a few weeks ago, and is now a resident among us. The reception tendered him by the Methodists in this section, at the Nicolet House, was a brilliant affair. Gov. Pillsbury and many of our leading citizens were in attendance. We are glad for the presence and counsels of such an experienced, cultured, gospel minister, who will help give to Methodism its true character and mission in this formative state of the church in the Northwest. His sermons in Minneapolis and St. Paul since his abode with us are spoken of in high terms, and were seasons of refreshing to all who listened to his eloquent words. The Methodists of the Northwest extend a cordial welcome to this distinguished chief minister, and his family, and hope his stay among us will be long and happy. We are fortunate, we think, in receiving him just now, when our educational interests are taking form and body; and his counsels and suggestions will be so many corner-stones in our foundations for a liberal Christian culture.

We need a general waking up here in a sweeping revival influence. It is a source of regret that we are a "valley of dry bones," needing the breath of the Almighty; and, in fact, the whole land is more or less in this general state of declension. There are some signs of life in certain localities, and we pray it may become universal. The cold "northers" are sweeping over the land, carrying a tremendous grip in their travels, but let us have sunlight and the melting rays of Calvary in the churches.

Minneapolis, Minn., Dec. 28, 1880.

FROM SOUTHERN CALIFORNIA.

Permit me to emphasize the adjective *southern*, for when our own people in the northern part of the State do not understand our climate, you on the eastern coast can hardly be expected to. I will state, in brief, what may be readily proved, that with the sea on our west, and the mountains round about us, we have an equality of temperature with our winters more mild and our summers cooler than at Sacramento. A cool ocean air and a hot tropical sun, which are always with us, afford a climate unsurpassed.

Soon after my arrival I wrote you of my improved physical condition, and that note occasioned the transfer to this Conference of Rev. R. W. Farnsworth, of the Providence Conference, who is doing excellent service as my predecessor at Pasadena, and where, among the orange groves, he is finding his health as I found mine. Now, the more cautious ones will ask, "Is the cure permanent?" I can but reply in the fact that I am doing the hardest work of my ministry, having a church membership of three hundred and fifty, with a congregation correspondingly large.

Let me give you another case. During my pastorate at Worcester, seven years ago, Bro. Hooper, a member of Grace Church, stopped one day for California, to find, as his friends feared, a western grave. He is one of the most healthy, hard-working men in my church, as you would readily understand could you look upon his orange groves, with trees he has not numbered, his fifty tons of honey, and the immense apple harvest he is shipping to the mines of Arizona.

Why will not more of our young men, who are waiting at the doors of your overcrowded Conferences, come to this land of health and plenty? We are six men short in this small Conference, and other denominations are quite demoralized for want of preachers.

In one year here I have become acquainted with many facts that might be of interest, but I simply note the following: John Chinaman—industrious, economical and easily governed. All agree to this. And why opposed? Because they came to meet the great want of the State—cheap labor; not as you understand it, but in comparison to the fabulous price that labor demanded formerly. Now, would you like to exchange the Irish Catholic for the Mongolian? We object to the change. If John is devoted to his religion, he is quite willing we should enjoy ours; and, indeed, many are embracing Christianity. We have here a flourishing Sabbath-school among them. They are

anxious to learn our language, and acquire it with rapidity.

Moody and Sankey are doing a good work in the north, and I hope to have them in our church the latter part of the season.

We are having delightful weather—like the Indian summer days with you. Old Baldy, the mountain, lifts his snow-capped head twenty miles away. This is our only visible reminder of winter. Our hotels are thronged with tourists seeking health.

E. S. CHASE.

Los Angeles, California, Dec. 10, 1880.

Our Book Table.

In a very handsomely-published royal octavo, in small but clear type, illustrated with fine engravings from the designs of Gustave Doré, I. S. H. Fagan & Son, of Philadelphia, Pa., have issued the Commentary of Dr. Adam Clarke upon the New Testament. The numerous modern exegetical works have crowded out, rather than superseded, that of Dr. Clarke. It was in issue a remarkable monument of biblical and general learning; a treasure-house of original exposition and rich homiletical observations. Modern study and travel have thrown much illustrative light upon portions of the Bible since this great work was written, but in later years it has added so much to the valuable literature of the Scriptures as this remarkable work. For ministers and Sunday-school teachers it will ever be a fountain of thought and inspiration, and in very full and interesting exposition of the sacred canon. The work is very neatly published, in a convenient form, and will find, as it ought, a generous patronage, in this day of popular Bible study. The International Lessons open upon the New Testament this year.

Dodd, Mead & Co. offer to the Christian public an elegant volume, a royal octavo of over a thousand pages, illustrated with a number of fine steel portraits of leading writers of sacred hymns, printed on fine paper, in double columns of clear type, A LIBRARY OF RELIGIOUS POETRY: A Collection of the Best Poems of all Ages and Tongues, with Biographical and Literary Notes. This sumptuous and very convenient encyclopedia of hymns and spiritual songs has been edited by two well-known writers and literary men, Philip Schaff, D. D., L. L. D., and Arthur Gilman, M. A. Dr. Schaff has already compiled two very valuable volumes of sacred songs—one, hymns upon Christ, and one upon the Holy Spirit. His collections for these works would supply ample materials for this larger volume, with a much broader scope. Lovers of hymns—and their name is legion—and of genuine sacred poetry will revel in the ample pages of this elegant book. The editing has been done in a judicious and condensed biographical sketches and dates, and the whole work has been carefully arranged and fully indexed, so as to afford ready reference for one seeking hymns of a special character, of a desired author, or of a given period. There are many new collections of songs for the sanctuary, prepared of late, have awakened great interest in the study of hymnology. This handsome volume is one of the largest and finest ever made to it. The great trouble with compilers of hymn-books has been to determine what to leave out, the supply is so large. Here we have an illustration of the broadness of the view they have been enabled to glean. Price \$5.

Another elegant octavo volume is GEMS FOR THE FURNACE: A Treasury for the Home Circle in Prose and Verse, edited by Rev. O. H. Tiffany, D. D. Published by B. A. Fowler & Co., Boston. 67 pp. Sold by subscription; price \$5. This work is published in a very elegant, and is elegantly and profusely illustrated from original designs. We hardly know how, in a few words, to describe this volume. It seems to be the publication of a given period, kept by a diligent reader, of a popular taste, and the whole work has been carefully arranged and fully indexed, so as to afford ready reference for one seeking hymns of a special character, of a desired author, or of a given period. There are many new collections of songs for the sanctuary, prepared of late, have awakened great interest in the study of hymnology. This handsome volume is one of the largest and finest ever made to it. The great trouble with compilers of hymn-books has been to determine what to leave out, the supply is so large. Here we have an illustration of the broadness of the view they have been enabled to glean. Price \$5.

St. Nicholas for January makes a most delightful gift. How beautifully suggestive of Christmas comfort and pleasure is its elegant frontispiece, wherein two children study the emblems in the glowing coils in the broad of the fireplace. With the country will the girls read the charming lessons of "The Children's Fan Brigade." Mrs. Clement begins her stories of "Art and Artists" with Zeuxis, Pausanias, Apelles and others of the earliest Greek artists, giving illustrations from the antique. The boys will be filled with eager desire to become ice-boaters as they turn to the paper, "Every Boy His Own Ice-boat," with its splendid and exciting illustrations. Many readers will turn first to the charming Indian story, "Nedawi," from the pen of "Bright Eyes," the talented daughter of the Ponca chief. All its little and big readers will unite in pronouncing it most of the popular favorites.

Messrs. I. K. Funk & Co. say, in a circular: "Newspaper articles and editorials are being distributed by the thousands throughout the country, and his Edinburgh publishing firm a most brilliant wrong. His statement in his appeal to the American public that he is 'carefully revising' his vast work, the *Encyclopædia Britannica*, is denounced as a 'trick,' 'fraud,' etc., intended alone to influence against the 'American reprint.' Dr. Young's one of the most cultivated scholars of Europe, and assuming a right to extort protection from these hurtful and gratuitous insults. Is it not enough that all remuneration from the large sales in America of a book that has cost almost a lifetime to produce, a profit to himself or the Edinburgh publishers, 'in comparison with which,' says Spurgeon, 'Cruden's is child's play' should be lost to him? Will not the American sense of fair play and justice prevent him from being grossly and continuously insulted in addition? Dr. Young asks the press to help him to a simple favor by announcing that the revised edition will be ready for delivery through their American agent, I. K. Funk & Co., New York, by January 15, and that rather than have his work misjudged by what he regards as a miserably excited reprint now on the market, he will apply the American public without any of the old errors of the second edition. He all he asks in return from the American public for this, his life-work, is that they do him the favor to buy it, and edition that does his work on only one page of all copies of this edition, and eliminating many typographical and other errors which had crept into the first edition. This is the only edition which has these corrections.

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The Sunday School.

FIRST QUARTER, LESSON IV.

Sunday, January 23, Luke 2: 8-20.

BY REV. W. O. HOLWAY, U. S. N.

THE BIRTH OF JESUS.

I. Preliminary.

1. DATE: Uncertain; probably B. C. 5, in December. The habit of dating from the Christian era did not prevail until the sixth century. The calculations are an error of four or five years at least.

2. CIRCUMSTANCES: Caesar Augustus, ruler of an empire, embracing nearly all the known world; Herod the Great, king of Judea, a province of Rome.

3. CIRCUMSTANCES: The world was at peace. A universal sense of the empire had been made by Augustus, probably for the purpose of taxation. In Judea the people looked to their tribal cities, where their genealogies were preserved, for enrollment. Among these, Joseph and Mary, then settled in Nazareth, turned their steps southward to the royal city of David, and reached the end of their journey in Bethlehem, when our lesson opens.

II. Introduction.

Matthew tells of the star-guided Magi, with spices and gold, making their journey to worship the new-born King. Luke gives us the quiet nightfall, and the humble shepherds keeping their watch in the dewy fields. No tremor of expectation runs through their minds. They are not men of culture. They know the knowledge is very meagre. They know how to pasture their flocks, and protect the feeding sheep from the lurking robber and the prowling wolf; and they are totally unconscious, as, staff in hand, they pursue some wandering lamb that straying too far from the flock, or with manes wrapped around them, comes upward at the silent stars; that this light is to be unlike any other; that this light and darkness are to be broken by a burst of radiance and revelation such as never before had illumined the earth; and that the rude khan, too humbled to be conspicuous above the dwellings in the town on the hill not far away, was destined to be held from this night onward to the end of time in pious remembrance as the focal point of all preceding prophecy, the birthplace of the Saviour of the world.

At what hour the shepherds were startled by the sudden paling of the sky, and the unearthly light, and the pulsation of a form too radiant for mortals, to such a revelation came. The luminous cloud which ages before had rested upon the Tabernacle, and which had illumined the Temple, at its dedication, with such an awful splendor that the priests could not stand there to minister, but which for hundreds of years had seemed to hallow the Holy of Holies—the glory of the Lord, “the Shekinah”—it was called—now descended, not to sanctify the deserted fane, or to congregate a message to priest or scribe; but to perpetuate the old, but to inaugurate the new. In the centre of the shining angel stood, and proclaimed to the awestruck shepherds “the good tidings of great joy which shall be to all people.” A Saviour was born in the city of David. The long-expected had indeed come. The “sign” would be “a babe wrapped in swaddling clothes, lying in a manger.” And then, as though heaven could not contain its joy, “suddenly there was with the angel a multitude of the heavenly host,” and the ears of the shepherds caught the notes of angelic praise that rang in glad hallelujahs before the throne, “Glory to God in the highest, and on earth peace, good-will towards men.”

Leaving their flocks untended, the shepherds hastened with eager feet to the town. In one of the narrow streets they paused at the door of the inn, and, making their way through to the cattle-stable, which may, or may not, have been a cave at the farther end, they found the Child, wrapped as described, and lying in the manger. In simple, but graphic, outlines, they told the story of the heavenly vision and repeated the angelic song. Doubtless the wonder was great and the comments many, but there was one who listened and was silent. The virgin mother treasured up every word, and “pondered” all these things in her heart. The shepherds went back to their flocks, with hearts joyful and praising for the mercy which had singled them out in their obscurity, and had thrown such brightness upon their lives.

III. Exposition.

Verse 8. *In the same country*—the region round Bethlehem; “the fields where Ruth, the Saviour’s ancestress, had gleaned, and David, amid the alien corn, and David, the despised and youngest son of a numerous family, had followed the ewes great with young” (Farrar). *Shepherds*—probably poor and simple men, waiting, like Simon, for the “consolation of Israel,” and engaged in their proper occupation. Says Elliott: “The statement in the Mishna, that the shepherds were for sacrifice in the Temple were put in the fields of Bethlehem, may, perhaps, in part, explain the faith and devotion of the shepherds.” *Keeping watch by night*.—Neither the year, nor the day of the year, nor the hour, can be determined. *Watchmen* infer from the severity of the Syrian winters, and the uncertainty of tradition, that “nativity” did not occur on the evening of December 25. Farrar believes that it occurred in the winter, but that “neither the day nor the month can be fixed.” Schaff writes, on the argument of the climate, and claims that between the middle of December and the middle of February an interval of several weeks of dry weather occurs, and that the period of Christmas is often one of the loveliest in the whole year. He adds, too, “a poetical and symbolical fitness” in the selection of the 25th day of December.

At that season the longest night gives way to the returning sun on his triumphant march, and as Christ appeared in the darkest night of sin and error as the true Light of the world.

Verse 9. *And to*—expressing unexpected-

ness. The angel—better, “an angel.” Angels appear also at the Temptation, at Gethsemane, and at the Resurrection. *Came upon them*—literally, “stood by them”; not a vision, but an actual appearance. *The glory of the Lord*—the Shekinah, or “radiant cloud,” which betokened the Divine presence. Exod. 24:16; Num. 14:10. *Sore*—exceedingly. The phrase, literally translated, reads: “feared a great fear.” “The usual effect,” says Schaff, “of angelic appearance, enhanced in this case by the supernatural brightness,” and, adds Abbott, “by the universal consciousness of sin.”

Verse 10. *Fear not*.—Their terror must first be calmed, and their minds assured, before the angelic message could be delivered. For—expressing reason. *Good tidings*—the modern English for the Saxon word “Gospel,” or good-spell. *All people*—“all the people”; not merely the Jewish nation, but all mankind.

The spiritual darkness which had covered the earth for four thousand years was about to be rolled away. The way to pardon and peace with God was about to be thrown open to all mankind. The head of Satan was about to be bruised, liberty was about to be proclaimed to the captives and recovery of sight to the blind. The mighty truth was about to be proclaimed that Christ had come, and that, yet, for Christ’s sake, justice was to be done. There was no longer to be seen through types and figures, but openly and face to face. The knowledge of God was no longer to be confined to the Jews, but to be offered to the whole Gentile world. The days of heathenism were numbered. If this was not “good tidings,” there never were tidings that deserved the name (Ryle).

Verse 11. *Unto you*.—See Isa. 9: 6. *Born*.—The “Word made flesh,” *City of David*.—Bethlehem, the birthplace of David. This birth at Bethlehem was the fulfillment of a prediction uttered seven hundred years before; see Micah 5: 2. *This day*—after 4,000 years’ waiting. *Saviour*—same in meaning as Jesus; never used by Matthew or Mark, only once by John (4: 42), often by Paul in his later epistles, five times in 2 Peter (Wordsworth). *Christ*—“the Anointed,” or the Messiah. *The Lord*.—This title, which is the same as that used in verse 9, indicates that Christ is the Jehovah.

Says Schaff, in his comment on the words, “Christ the Lord.” This is the only place where these words come together in this form. The first means “the Messiah,” and could not be otherwise understood; the second has already been used twice (verse 9) of God, and is the word used in the Septuagint to translate the Hebrew “Jehovah.” We therefore understand the angelic message, this first Gospel statement of the Person of Christ, to mean that the child born in Bethlehem as a Saviour was the promised Messiah, Jehovah.

Verse 12. *A sign*—“the sign.” One was needed, and one was granted: 1. a babe; 2. a manger; 3. a star. The babe, a lowly cradle—a manger, not a palace. *The babe*.—It should be “a babe.” *Swaddling clothes*—mere wraps, not garments. *Manger*—feeding trough for cattle, usually built of small stones and mortar, in the shape of a box. The “sign” would include the unusual sight of a child lying in a manger.

It is common to find two sides of the one room where the native farmer resides with his cattle, fitted up for these purposes, and the remainder of the room elevated about two feet higher for the accommodation of the family. The word “house,” used by Matthew (2: 11) does not much favor the idea held by many that the birth took place in a cave. Yet as this idea is as old as the middle of the second century, it is entitled to profound respect (Thomson).

Verse 13. *Amidst the heavenly host*—a concourse of angels. The homage of angels to be rendered to Christ. See Heb. 1: 6. The expression “host of heaven” is also applied to the sun, moon and stars. *Praising God*.—Praise is the natural speech of angels, but now they had a new and special reason for its utterance.

It is not clear whether these classes were sung as a continuous strain, or whether they were sung in alternate responses. The last would give them the character of the Hebrew hymn; so that they would truly be angelic choirs in the gallery of the firmament (Whedon).

Verse 14. *In the highest*—either “in the highest heaven,” or “in the highest heavens,” or “among the highest,” or “to God most high,” or “the highest praise, for the highest subject, to the highest Person, in the highest place” (Gray). *Peace*.—“He is our peace,” reconciling man to God, earth to heaven, and destroying the enmity excited by sin. *Good-will*.—The gift of Christ is the highest proof of God’s good will to man. The preferred rendering of this passage is: “On earth peace among men of God’s good pleasure,” i. e., in whom He is well pleased.

Poetry is truly Christian just to the extent that it is an echo and response to this first Christian hymn. Angels show their sympathy in man’s salvation, and utter their high praises to God when they sing of the Saviour, Christ the Lord. The personal dignity of the Redeemer is supported by this *Gloria in Excelsis*, while Christ’s work in bringing peace on earth upholds the truthfulness of the story of the angels’ song at His birth (Schaff).

Verse 15. *Let us go now*—at once. They believed what had been told them. *Even unto Bethlehem*.—as far as Bethlehem. The town is located on an eastern spur of the central mountain range of Judah, about six miles south of Jerusalem. The meaning of the word is “House of Bread.” The present population of the town is about 5,000.

Those that left their beds to tend their flocks, left their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we are here for our sheep than for our souls (Bishop Hall).

Verse 16. *Came with haste*—the eagerness of faith. “The first that it had been told them. They that seek, find. *Mary and Joseph*.—Her name properly stands first.

Verse 17. *They made known abroad*.—The shepherds were the first witnesses, the earliest evangelists. It is well-nigh impossible for one who has found the Saviour, not to tell of him. The shepherds’ hearers were probably Bethlehemites who lived in the vicinity of the town.

Verse 18. *Wondered*.—Never did they have a better reason for wonder. The only thing to complain of is that their emotion ended with wonder, and did not lead to worship and service.

Verse 19. *Mary kept all these things*—treasured up every incident and saying. *Pondered them*—weighed them; revolved them in her mind, but thought much. *Scholar*,macher, looking at the after life of Mary and her relations with Christ, is of the opinion that even she had to pass through the same struggle of faith, the same manifold doubts, which characterize ordinary believers.

Mary appears here, as in chap. 1: 29 and 2: 51, richly adorned with that incorruptible ornament which an apostle describes (1 Pet. 3: 4) as the highest adorning of woman. Heart, mind and memory are here all combined in the service of faith (Van Oosterzee).

Verse 20. *Returned*.—to their flocks and duty. *Glorifying and praising God*.—Their devout reception of the glad tidings shows the worthiness of their selection.

IV. Gleanings.

1. Not only does He seek no human splendors, but to show how little He cares for such, He places Himself at the farthest extremes from them all. Hardly can He find a spot lowly enough to be His birthplace. He accepts all that men shun, all that they fear, all that they despise, all which repels their senses, in order to show how vain and imaginary are to Him all the glories of the world (Bossuet).

2. Over the cave selected by primitive tradition, the Empress Helena, the mother of Constantine, erected the magnificent Church of the Nativity, which still stands (or rather, its successor, built by Justinian), as an object of profound interest to the Christian traveler in the East. The cave which it encloses is 38 feet by 11, and at the eastern end a silver star in a marble slab designates the spot of the birth (Thomson). In a cave close beside the Church, one of the most learned, eloquent and holy of the Fathers of the Church—the great St. Jerome, to whom we owe the received Latin translation of the Bible—spent thirty of his declining years (A. D. 386-420) in study, and fasting, and prayer (Farrar).

3. The fancy of poet and painter has revelled in the imaginary glories of the scene. They have sung of the “bright, harnessed angels” who hovered there, and of the stars lingering beyond their time to shed their sweet influences upon that smiling infancy. They have painted the radiation of light from His manger-cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith; and all which met their gaze was a peasant of Galilee, already beyond the prime of life, and a young mother, of whom they could not know that she was wedded maid and virgin wife, with an infant child, whom, since there were none to help her, her own hands had wrapped in swaddling clothes (Farrar).

4. Where holy Luke the scene has drawn, How fair the simple picture stands:—That wondrous babe by loving hands Within a humble manger laid, And Christ of lowly virgin born. Announced by angels to the swains Who watched their flocks at early morn.

His second advent still the church Look in the clouds of heaven to see: The signs of His approach they wait. When, in His Father’s glory, He Shall come, with outward pomp and show: While throngs of angels, hovering round, Arrayed in glittering robes of light, Are moving to the trumpet’s sound.

Come, then, or not; but come, dear Lord! Within our hearts Thy throne maintain: In us, and by us, over us, The everlasting victory gain. Thy word the trumpet, truth the light, All creatures minister for Thee. And nations, brought beneath Thy sway, Thy clouds of witnesses shall be. (Thomas Hill.)

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BOSTON MARKET.

WHOLESALE PRICES. JAN. 11, 1881.

APPLES—\$1.80 @ \$2.50 per bush.
BAKLEY—\$1.00 @ \$1.50 per bush.
BEEF—\$9.50 @ \$11.00 for mess; \$10.50 @ \$11.00 for extra mess; and \$11.50 @ \$12.50 per bush, for choice family plates.
BEEF—Western and Northern, \$1.50 @ \$2.00 per bush; medium range from \$1.50 @ \$1.80.
BUTTER—\$2.00 @ \$2.50 per bush.
BUTTER—Choice, \$2.75 @ \$3.00 per bush.
CORN—Mixed and Yellow, 62 @ 65c per bush.
COFFEE—Mocha, 21 @ 24c per bush; Java, 18 @ 20c; Rio, 14 @ 16c per bush; and Maracaibo, 13 @ 15c per bush.
CHICKENS—Choice, 13 @ 15c per lb.
CHICKEN—\$1.25 @ \$1.50 per lb. for Cape.
CITRUS—10c @ 12c per bush.
EGGS—\$1.00 @ \$1.25 per bush.
EGGS—Dried Apples—41 @ 45c per bush.
EGGS—4 @ 8c per doz.
EGGS—Western, \$1.25 @ \$1.50 per bush; common extras, \$1.00 @ 4.50; Michigan, \$1.25 @ 3.50; St. Louis, \$1.00 @ 6.50 per bush.
FISH—\$1.00 @ \$1.50 per ton.
FRENCH PEAS—1 @ 10c per bush.
HAY—Choice Eastern and Northern, \$2.00 @ \$2.50 per ton.
HAY—\$1.25 @ \$1.50 per bush, for city and Western.
HERRING—13 @ 15c per box.
LARD—93 @ 95c per bush.
LEMONS—\$3.50 @ 4.00 per box.
MALAGA GRAPES—\$7.00 @ 8.00 per bush.
MACKEREL—\$5.50 @ 6.00 per bush.
MIDDLINGS—\$3.00 @ 3.50 per ton.
MOLASSES—New Orleans, 40 @ 50c per gal; Porto Rico, 35 @ 40c per gal.
NUTMEGS—\$1 @ 85c per bush.
OATMEAL—Choice, \$5.25 @ 5.50 per bush.
ONIONS—\$3.50 @ 5.00 per bush.
PINEAPPLES—\$4.00 @ 5.00 per bush.
PRUNES—4 @ 10c per bush.
PORK—\$12.50 @ \$15.00 per bush, as to quality.
POTATOES—Rose, 50 @ 70c per bush, as to quality.
POULTRY—Choice, 13 @ 15c per bush.
RYE FLOUR—\$6.00 @ 6.50 per bush.
RYE—\$1.00 @ 1.25 per bush.
RICE—Carolina, 14 @ 15c per bush.
RAISINS—Lyonese Muscatel, \$2.10 @ 2.50 per box; London layers, \$2.45 per box.
SHORTS—\$5 @ 6c per ton.
SUGAR—Thoburn, \$2.75 @ 3.00 per ash; Red Top, \$2.25 @ 2.50 per ash; Clover, \$1.2 @ 1.50 per bush.
SWEET POTATOES—\$5.00 @ 6.00 per bush.
TEAS—Japan, 22 @ 25c; Hyson, 20 @ 40c; Imperial, 25 @ 30c; Oolong, 25 @ 30c per bush.
TENNIS—\$1 @ 12c per bush.
REMARKS.—In the Butter market trade remains sluggish, and buyers are taking only small lots as wanted for present use, and are in no way disposed to take hold of large lots; prices for small parcels remain unaltered, but no round lot could be obtained at these figures. Cheese is firm, with a steady demand. The market for Breakfasts remains quiet, with the home and export trade on rather a moderate scale, and but little indication of improvement in European markets. Pork is firm in this market, and there is rather more demand from the trade. It will be observed by the reader that quotations are lower for Corn, Oats, Flour, etc., from what they were last week. There is not a brisk demand for Apples, Cranberries, etc., and prices show no change.

The great difficulty in the way of any higher education among the common people here is the want of means to continue at school. They all have a zeal to commence in the lower schools, but very few are able to continue through the higher grades of studies. The only way we have attained the results as before indicated, has been by assisting those in the higher departments to continue on for a series of years. The Education Society has rendered some assistance to those preparing for the ministry. Mrs. Dr. Sherman, of Lynn, Mass., has aided in sustaining one student. Rev. A. C. Dutton, one of the presiding elders of our own Conference, has arranged for sending two young men. Mrs. E. P. Sterling, of Wilbraham, provides the means for two girls who are struggling to complete the normal course. Among the benefactors I must not forget to mention C. Merriam, esq., of Springfield, Rev. Dr. Lothrop, of Boston, James Woolson, esq., of Cambridgeport, and the Clavin family, whose honored name the institution bears. Scipio Moore, who replied to our late Bishop Haven, “Say not Africans, but Scipio Americanus, if you please,” was aided by the Boston Preachers’ Meeting last year. He has come up to the sophomore year in college, but is unable to proceed for want of funds. Who among your readers is willing to take this remarkably

talented boy and sustain him through his college course? Fifty dollars a year will accomplish the work. E. C. Orangeburgh, S. C.

N. H. CONFERENCE SEMINARY.

Many readers of the HERALD are interested in the beautiful town of Tilton. N. H., as their sons and daughters, brothers and sisters, are here—highly-favored students of our Conference Seminary. The present term is considerably larger than the last, and the increase is steady and healthy. President Quimby is unwearied in his efforts to make the school all and more than it can be made with the means of its present income. Will some of those within the bounds of this Conference, whom the Lord has blessed with abundant means, now lend a helping hand, and gladden the hearts of these hard-working and poorly-paid teachers with some good evidence that they are willing to help them bear their burdens? We have several young men here preparing for the ministry, and a better-looking and more promising company of young men and women it would be hard to find.

The march of improvement is everywhere apparent in our village, except the railroad depot and its surroundings. This is the shabbiest and most unsightly part of the town; and the unfavorable impression received by many young persons passing through the place has, we have reason to fear, decided them in favor of other schools. We are glad to learn, however, that we are soon to have a new depot in a better locality.

Here we have one of the best water privileges in the State—the outlet of the great lake and bays—and the place is nearly the same at all seasons. The place is growing, and will doubtless be in the near future one of the most thriving villages in the State. Here is the paternal family residence of Mr. C. Tilton, who is said to be the richest man in New Hampshire. He has had erected an elegant Town Hall, which is about to be dedicated and given to the town. No expense has been spared, and in addition to the large hall there are ample accommodations for post-office, bank, stores, market, etc. We have three religious societies here—Congregational, Episcopal and Methodist—all in good condition. The latter has expended about four thousand dollars on its church building, and it is now, with its unique and tasteful spire, an ornament to the village. The children of this church have organized a missionary society, and recently held a little festival, clearing about \$60.

TITHEMENT.

Mr. Editor: It is some time since notes from South Carolina have appeared in the HERALD.

We closed our fall term the second day before Christmas. The regular onward progress of educational work will appear from a little comparison. Six years ago we closed our fall term, which was our first in the institution, with sixty-two pupils, nearly all in the lower branches of study. This term we closed with two hundred and thirty-six, classified as follows: I. College: Juniors, 2; Sophomores, 8; Freshmen, 10; total, 20. II. Normal School: Third year, 16; Second year, 28; First year, 40; total, 84. III. Grammar School: Second year, 60; First year, 72; total, 132.

The college course will compare favorably with that of other Southern and Western colleges. The normal school has claimed a large share of attention the last two years, to meet the demand for a better class of teachers for the colored schools of the State. This demand will be much stronger if the bill now before Congress shall pass, devoting the receipts from sale of public lands to educational purposes. The grammar school has to be continued as a feeder to the higher departments. The common schools, both white and colored, are, with the exception of the larger cities, generally very poor, and will continue till a greater interest is felt among all classes, both high and low. The reason will be readily seen when it is remembered that there was no public school system in the South till after the war.

The bill before Congress is awakening some interest on education throughout the South, and if it passes, the fund thus accumulated will aid greatly the education of the colored and poor white population.

The great difficulty in the way of any higher education among the common people here is the want of means to continue at school. They all have a zeal to commence in the lower schools, but very few are able to continue through the higher grades of studies. The only way we have attained the results as before indicated, has been by assisting those in the higher departments to continue on for a series of years. The Education Society has rendered some assistance to those preparing for the ministry. Mrs. Dr. Sherman, of Lynn, Mass., has aided in sustaining one student. Rev. A. C. Dutton, one of the presiding elders of our own Conference, has arranged for sending two young men. Mrs. E. P. Sterling, of Wilbraham, provides the means for two girls who are struggling to complete the normal course. Among the benefactors I must not forget to mention C. Merriam, esq., of Springfield, Rev. Dr. Lothrop, of Boston, James Woolson, esq., of Cambridgeport, and the Clavin family, whose honored name the institution bears. Scipio Moore, who replied to our late Bishop Haven, “Say not Africans, but Scipio Americanus, if you please,” was aided by the Boston Preachers’ Meeting last year. He has come up to the sophomore year in college, but is unable to proceed for want of funds. Who among your readers is willing to take this remarkably

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PAGE

The spiritual life is nowhere compared to an intermitting spring, but is said by its divine Author to be in the believer "a well of water springing up into everlasting life." If, therefore, it declines or ceases in any man, the cause is not to be looked for in the nature of the life which is essentially perennial but in the waywardness of its possessor.

But not one of these intelligent Protestants "prayer cure" instances supposes this is God's way of curing diseases, or would submit all cases of suffering simply by prayer to the divine interposition. Even in the case of a well-known physician, upon whom the gift as well as grace of faith has fallen, in whose professional life certain very signal instances of sudden cure, without the use of the prescribed remedies, have occurred in immediate connection with prayer, he continues his regular practice and trusts to these secondary causes for the overcoming of disease.

the "Central" will thus run over the most populous and fertile portions of Mexico, passing through all its mining districts, and will receive the outflow of every mint in that silver-producing country, and pour this wealth and the products of their forests and agriculture into United States markets.

3. Besides the preceding, there are to be five other lines of railway constructed by Mexican companies, shorter, but all very important. These are the Yucatan railway, the line from Matamoros to Monterrey, the line from Mexico city to Acapulco on the Pacific, through to the States of Morelos and Guerrero, the line from Puebla to Matamoros Azncar, and the line from Orizaba through the States of Puebla and Oaxaca, to Puerto Angel, where it will connect by steamships with Central and South America.

Every day of these lines of railway work has been already begun, and in most of them the cars are running on the completed portion. On Dec. 5, more than thirty thousand men under some of the thirty American engineers were busily employed in their construction, and this number was expected to be doubled by the first of January: while steamers arrived all the time arriving at Vera Cruz with rails, engines, tools, etc. The capitalists around the new stations, has the activity of a great workshop. The "Central" is building and laying rails at the rate of a kilometer per day, and is running now three trains daily on the completed portion, expecting to open to Tula (70 kilometers from the capital) by November's day. The Palmer and Sullivan lines are piercing for the tunnel at Los Bosquetes, and is to open for traffic as far as Toluca by the first of May.

But these railroads will soon regulate all this inequality, while there are but few branches of our various industries that will feel the stimulus of the new market which the wants of ten millions of people at our own doors will soon open up to us.

So satisfied is General Grant, after a thorough examination on the ground, of the certainty of this new market for the United States, that he has avowed his conviction that railroads need wait for no subsidy, but can be built at once on business principles and rely on the trade they are sure to develop for their support and dividends. This distinguished American man is trusted by the Mexican people as much as he is by his own, and it is truly pleasant to read in the papers of that country his grateful recognition of his efforts.

Do I now; and besides, I have had very little time. I have used nearly every Sabbath morning to dilute my sermons on that day, besides preaching on week days. The past year I have been from home nearly one-third of my time. I have been paid for the year taken \$1 in cash, about half a pound of stocking yarn, five pounds of pickled pork, and twice had two shoes set on my horse. I am a poor man, in not much better than the condition in which I can earn in my copper shop from 25 to 83 per day. Do not speak of these things either to boast or to grumble. I am well paid, and do more for Him who has done so much for me. I should like to say to some of our New England preachers who have so much to say about the heroic age of Methodism, that they would like to visit these mountain crannies. Some of them are nearly two hundred miles in extent, and average an appointment every ten

The Forty-ninth Annual Report of the trustees of the Perkins Institution for the Blind, is an interesting and affecting document. There is a pathos about it that attaches to few such annual reports. This noble institution nearly measures the whole history of successful charity in giving a compensation for loss of sight to the blind. The successor of the late Dr. Howe, his son-in-

law, Mr. M. Anagnos, proves a worthy occupant of this delicate office. In his extended report he gives an instructive account of the year's history, progress in studies, in the workshop and manual labor department, with the present condition of the institution in every respect. The document will be read with interest by all our intelligent citizens.

A. S. Barnes & Co. publish, in a neat octavo pamphlet, a well-written description of the Isthmus of Tehuantepec, its history, condition, products and commercial promise, with valuable illustrative maps. It is entitled "The Tehuantepec Inter-Oceanic Railroad." The road itself is fast approaching completion. It was organized, in 1879, by a company in this city, under the general railroad law of Massachusetts, and has its headquarters now in New York city. It promises to be an important link in the maritime and overland communication between our large cities, the Pacific, the distant East and Australian cities.

The last number of the *Christian Advocate* contains one of the latest and most striking of the late Bishop Gilbert Haven's discourses. It is upon the comparison between the Greek Homer and the Greek New Testament as to their indications of the "life beyond." The late Bishop preached the discourse on one of his last visits North, at the M. E. Church, Newton, greatly to the interest and profit of those who listened to him. The two most familiar traveling companions of the late lamented Bishop were these two Greek books, and he was thoroughly conversant with their contents.

Rev. Dr. Frederick James Johnson, the eminent Wesleyan preacher, is dead. He filled a number of important pastorates, visited the Methodist Episcopal Church in America as a representative of the English Wesleyans, and was president of the Wesleyan Conference in 1870. Dr. Johnson was the author of several published works on ecclesiastical subjects and on his travels, "America and American Methodism," published in 1857, was the result of his visit to the United States.

Rev. E. Davies has in press a sketch of the life and labors of Rev. Thomas Harrison, the successful young evangelist. We trust the writer is long anticipated the final biography of this remarkably earnest worker. He is in the midst of his labors, having just completed a fruitful service in Meriden and entered upon a protracted meeting in Hartford. Many persons will be pleased to receive a connected account of his early life and successive evangelical campaigns.

We have received from the Primitive Methodist Book Room, London, a very useful, stout tract of 144 pages, by Rev. Silas Henn, entitled, "The Beautiful in Christianity, or Entire Sanctification, the Grand Centre of the Christian Religion." It is a calm, clear, Scriptural, and well-illustrated presentation of the "Central Idea" of Christianity. There is little dogmatism and no extravagance in it. No one can read it without conviction, inspiration and profit.

A "Lyceum Reading Union," for children and young people, under the auspices of the "Church Lyceum," will be commenced May 1, 1881, in the *Sunday School Advocate* and *Sunday School Classmate*. Dr. Vincent proposed the "Union" more than a year ago. It is more simple than either the Lyceum course or that of the C. L. S. C., and will delight the young folks and their parents. Whatever will tend to secure whole reading and study, and serve to displace fiction by crowding in attractive and useful lessons, is greatly to be desired. We hope our young readers will all join the "Union."

"Hymn Service, Number Two," is a rich little collection. It has 130 hymns and songs, old and new. It is for the Sunday-school, but can be used with profit in the prayer-meeting. Invite the children to the praise and prayer service, and encourage them to join in the delightful worship of song. The price is \$10 per hundred, 15 cents a copy. Address J. P. Magee, Boston.

Rev. William Taylor writes in a business note that he wants three first-class lady teachers of instrumental and vocal music; holy, Methodist, soul-saving women. He says, Miss Della H. Waterhouse, at Concepcion, Chili, is doing more missionary work by her music and her testimony for Jesus in a Roman Catholic community, than a half-dozen reverends. The teachers Brother Taylor asks for will receive good salaries and a blessed field for Christian service.

A new edition of the comprehensive and admirable tract of Dr. Daniel Wise upon the organization of the Sunday-school, its powers under the Methodist Discipline, the duties of its officers and teachers, with general and valuable suggestions as to its conduct, has been published by the Book Concern. Every superintendent and teacher should have a copy. The expense is slight to supply the school. J. P. Magee has them.

We had a pleasant call from Prof. H. F. Fisk. His health, under the excellent treatment of Dr. Foster, of Clifton, has much improved. He hopes to return to Evanston and resume his academic duties next spring. We trust he will not permit what he has gained by rest and treatment by too early a resumption of work.

Bishop Peck will deliver a sermon before the Preachers' Meeting next Monday, to which all our ministers in this vicinity, and the students of the Theological School, are heartily invited to be present. The exercises will commence at 10.30 precisely, so as to close in season to hear Dr. Crooks, who delivers the Monday lecture next week, Jan. 17.

Rev. Dr. Crosby, of New York, was the lecturer last Monday at the Temple. There could be no question as to the ability and vigor of his logic and utterance. It was simply fifty years behind the age. We used to hear the same doctrines, not so well argued indeed, when a boy. His two propositions were, that total abstinence cannot be sustained as the foundation principle of the temperance reform, and that it ought not to be. Now, our temperance orators, male and female, will have texts for a vigorous crusade for the next six months, at least. Reforms never go back, and truth is invincible.

The Methodist Year Book for 1881, edited by Dr. W. H. De Puy, is one of the best of the series. In addition to a very complete calendar, it has a remarkable amount of well-condensed Methodist intelligence, invaluable for reference. The institutions and progress of the Church, at home and abroad, with the officials of the Church, and a short summary of the results of the late General Conference. Every Methodist should have a copy. Magee can supply all orders.

Rev. L. P. Cushman, transferred some two or three years since to the Texas Conference from New Hampshire, has been re-transferred by Bishop Haven to the Louisiana Conference. Bishop Haven pays a high tribute to his ability, faithfulness and usefulness. He makes this education of his sons, and to meet certain important regulations in the new field of labor.

Mr. Anthony Comstock thrilled the meeting of the Evangelical Alliance, held in Wesleyan Hall, last Monday, with one of his terrible revelations of the corrupting literature circulating among our youth, and of his latest efforts in driving from the mails and breaking up gambling and lottery schemes. His voice should be heard in all our chief cities and towns. Christian men have too much at stake not to sympathize heartily in his work.

Pastor Johnston, of Grace M. E. Church, Worcester, has hit upon a happy and useful device. He publishes a very neat annual calendar, with a fine cut of the church as a frontispiece, and a full list of its officers and the times of Sabbath and weekly services. The leaflet will be permanently preserved, and it will always be both a directory and a significant reminder of the public and social services.

Subscribers in forwarding the pay for the *HERALD* often send three-cent stamps to make up the fractional part of a dollar. We are abundantly supplied with stamps of this class; and hereafter, when it is more convenient to send stamps than currency, we wish that our subscribers would send two-cent stamps instead of three-cent stamps.

Lasell Seminary offers its pupils and outside visitors the opportunity of hearing Prof. R. R. Raymond give four readings from Shakespeare. The first one is this week, Jan. 12; the others are Jan. 26, Feb. 9 and 23. The course tickets are placed at \$1.50; for reserved seats; fifty cents for single admission; begins at quarter before eight.

R. W. Shoppell, 60 Bible House, N. Y., publishes, and forwards by mail, in a neat paper portfolio, illustrations of the successive International Lessons. They are well-executed Scriptural wood-cuts, twelve inches by six, 60 cents for the whole set; 35 cents for 26 (six months). It is a nice thing for the infant and young or classes.

Bishop Peck is spending a month within the bounds of the New England Conference, doing abundant and excellent service, as will be seen by the notes from the churches. His appointments are made by the presiding elders. His address for the present will be at the Depository, or this office. Letters sent to either place will reach him.

William J. Ladd, New York, publishes a series of illustrative Scriptures, with the golden text, mounted on a roll, for the first quarter of the International Lessons, for 1881. It is a very pretty and useful device to hang before a class and impress the words of Scripture, through the eye, upon the memory.

G. T. Stewart, esq., of Ohio, presents, in a tract published by the National Temperance Society, a powerful plea for the Bible plan of prohibition—which is found to be the extirpation of poisonous liquors—under the title of "Moral Slavery and Moral Actions." It is a stirring and forcible argument, full of vigor and fire.

We have received an excellent sermon preached by Rev. Samuel H. Virgin, the pastor of the Harlem Congregational Church, New York city, last Thanksgiving. Its subject is the "Source, Medium, and End of National Gratitude." The text was Rom. 11: 36: "For Him and through Him and to Him are all things; to whom be glory forever."

The *Christian Advocate* for January 6 comes out in new and handsome type, and is printed on nice paper. The number itself is a very interesting one, worthy of its fair dress. We heartily congratulate both editors and publishers, and not less the tens of thousands of subscribers and readers.

It has been found necessary to postpone the temperance conference, which was arranged for the 25th of this month, until a later date. Due notice of its call will be given in our columns.

The *Humboldt Library*, published by Fitzgerald & Co., New York, No. 17, contains Herbert Spencer's "Progress: Its Law and Cause." Fifteen cents a copy.

The *Guide to Holiness*, the mother of all the special periodicals upon this theme, and unsurpassed by any of its modern competitors, has in its January number for 1881 a very fine and striking engraved portrait of its editor, Dr. Walter C. Palmer.

The Home Insurance Company of New York issue a very handsome illustrated Almanac for 1881, which serves as an attractive family calendar and a permanent advertisement.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

The Methodist Boston City Mission, at their annual meeting on Monday, Jan. 3, 1881, elected as president for the ensuing year, Rev. J. Cummings, LL. D., and as secretary, Rev. A. Dight. The meeting was intensely interesting, being favored by an eloquent address from Rev. S. F. Upham, D. D., and by reports of missionary work from the Methodist churches of Boston and vicinity.

At a special meeting of the Methodist ministers, held in Wesleyan Hall at the close of the meeting of the Boston Evangelical Alliance, on Monday, Jan. 10, the following resolutions were unanimously adopted, and Rev. C. S. Rogers, S. F. Upham and A. B. Kendig were appointed on select committee. Dr. Rogers was also appointed a committee to invite the students of the Theological School of Boston University to attend the same services.

Whereas, one of our honored general superintendents, Bishop Jesse T. Peck, D. D., has signified his intention of spending a few weeks in visiting the churches within the bounds of the New England Conference, therefore:

Resolved, 1. That the Boston Preachers' Meeting hereby extend to Bishop Peck the cordial welcome which his official position, his distinguished personal endowments, and his abundant and apostolic labors so richly deserve.

2. That we invite the Bishop to deliver his sermon on "Public Holiness" before the preachers on Monday next, Jan. 17, at 10 A. M., in the Bromfield Street Church.

3. That a committee of three be appointed to communicate this action to the Bishop, and make all necessary arrangements for the service.

Personal. — Rev. E. Davies is preparing for the press a history of the life and labors of the evangelist, Thomas Harrison. Fifteen thousand persons are reported as converted through Bro. Harrison's labors during the past four years.

Malden. — No church in the New England Conference is doing a deeper, broader and more Christ-like work for humanity and for Methodism. Its able pastor, Rev. S. F. Jones, is deservedly beloved and widely influential. The preaching services are largely attended and the social services full of interest. At the watch-meeting, Rev. Wm. I. Haven, son of the late Bishop Haven, preached a most excellent discourse. One of the most earnest and successful workers in this church, Rev. J. W. F. Barnes, has been appointed chaplain of the Court and State Prison. A more worthy man for that responsible position could not be selected.

Washington. — On the beautiful Christmas tree in the M. E. Church here was a purse from the Methodists of Bancroft, containing nearly \$50 as tokens of their love and confidence in Rev. Geo. Hudson, who, in addition to his home Sunday duties, has preached one Sunday a month during the summer and fall in Bancroft.

Webster. — By the will of B. A. Corbin, esq., the Webster M. E. Church receives annually the income of \$5,000, to be used in meeting the current expenses of the church so long as it remains true to Methodist doctrine and discipline. The society is exceedingly prosperous under the leadership of their faithful pastor and able preacher, Rev. Samuel Jackson.

Ashburham. — This heroic people and their beloved pastor are by no means resting upon the laurels so richly won in liquidating their crushing debt of \$15,000. They have just purchased and placed in their church auditorium a fine set of chandeliers, after which, on the evening of Dec. 23, in spite of the severe storm, about a hundred met at the parsonage and pounded Bro. Fisk in a royal manner. Each brought a pound of something for his table, and a handsome sum of money was also given. The business prospects of the town are encouraging, and the church is full of hope, united and faithful. Special religious services are being held every afternoon and evening, and a healthy spiritual interest is realized. Some are seeking Christ.

Boston. — Probably many of the readers of *ZION'S HERALD* are not aware of the fact that a "faith meeting," so styled, is held every Monday, at 2 P. M., in the Bromfield Street Church, under the direction of the pastor, Rev. A. B. Kendig. This meeting has been in successful operation for several months, and has proved a very precious and profitable service to many. As its name imports, the meeting is designed especially for Christians, to promote their spiritual growth and their efficiency as laborers in the Master's vineyard; its more specific aim being to provide the experience of perfect love. Meetings of this character are the resort of ill-informed, inconsistent, but blatant professors of the higher types of Christian experience, and too often become the theatre for their more-than-questionable performances. But Brother Kendig displays commendable tact and firmness in the management and suppression of these "spots in our midst of charity." Thoroughly Wesleyan in his views of the higher life, he does not suffer unscriptural errors of definition, of experience, or of life, to pass uncorrected; but constantly keeps "the truth as it is in Jesus" before the minds of the people, in his beauty and simplicity. Though in some particulars the manner of conducting these meetings is open to criticism, and it is believed they might be improved, yet it is fair to say that they have proved a great blessing to many. Christians, whether in the ministry or laity, who visit the city on Monday, and have an hour's leisure, would do well to drop into the vestry of the Bromfield Street Church, and in this gathering of earnest souls "draw water from the wells of salvation." They would find it a means of grace indeed, the savor of which would abide with them long after their return to ordinary life, its burdens and its responsibilities.

Dedication at Saxtonville. The new and beautiful M. E. church at Saxtonville was dedicated to the worship of Almighty God, Wednesday, Jan. 5, with appropriate services. The church was filled, and the services interesting.

Bishop Peck preached the dedicatory sermon. The following brethren took part in the services: Revs. Howard, Thayer, Dorchester, Hall, Judd, Silverthorne and Brannan. The Bishop read for his text Acts 19: 20: "So mightily grew the Word of God and prevailed." He commenced by saying, words are signs of ideas—vehicles of thought; but the Word of God is more than that; it is "quick and powerful," i. e., living

and mighty. He then defined the Word of God, after which he announced as his theme for the hour, "The Mightiness of God's Word." We cannot in a few words present to the reader the beauty and power of the sermon, as the Bishop went on to show the mightiness of God's Word as seen in the fact that it met the heathenism of the Persians, Medo-Persians, Macedonians and Roman empires, and conquered it. The Word of God is mightier than all the infidelity and skepticism of all the ages combined. Men may banish the Bible from the land, or burn it in the fire, but the Word of God will live forever. It cannot be destroyed. Wilson and Robinson, after having gone into the very rubbish of Zion, came back to tell us that the Word of God is written on the very stones of the Holy Land. The great Teacher himself said, "The words that I speak unto you, they are spirit and they are life." How they are spirit and life we do not know, but we do know that God's Word has a self-perpetuating and life-giving power that no other word has. The Jew hated it, the Greek derided it, the Roman threw it to the flames, the infidel scoffed at it, but it lives, and to-day God's Word is the mightiest moral power in the world. Before it kingdoms and empires shall fall; under its power and influence every knee shall bow to God, and every tongue confess that Christ is Lord of lords and King of kings. The sermon occupied an hour, and was listened to with the closest attention.

In the evening Dr. W. R. Clark preached to a large congregation, from Luke 2: 14, a sermon of remarkable beauty and eloquence on the power of the Gospel to give peace to the world. Before it kingdoms and empires shall fall; under its power and influence every knee shall bow to God, and every tongue confess that Christ is Lord of lords and King of kings. The sermon occupied an hour, and was listened to with the closest attention.

Mr. Harry Cowles, organist of the Metropolitan Church of Boston, presided at the organ, and most admirably directed the music. The church is a gem. The auditorium is finished in chestnut, with a black walnut pulpit; it is tastefully frescoed, carpeted and upholstered, and has a seating capacity of nearly four hundred. The Sunday-school room is in the rear of the auditorium, and opens into the main room by sliding doors, throwing both rooms into one, furnishing sittings for nearly six hundred. The ladies' section on "Public Holiness" is a commodious and handsomely furnished room. The entire cost of the building is \$10,000. Of this, \$7,500 has been paid, leaving a debt of only \$2,500. Mr. H. J. Preston was the architect, and P. B. Johnson the builder.

The church is an ornament to the village, and an honor to Methodism. Much credit is due the popular and efficient pastor, Rev. R. H. Howard, for the successful manner in which he has managed this enterprise.

W. N. R.

OLD COLONY PREACHERS' MEETING.

The above is the name adopted by the meeting of the preachers from the northern portion of the New Bedford district. A very interesting session was held at Grace Church, Taunton, Dec. 12 and 13. Twenty-nine lecturers were present. A. W. Kingsley, of Middleboro', preached Monday evening from John 17: 18, and D. P. Leavitt, of East Weymouth, on Wednesday evening, from John 3: 30. Valuable thought and earnest appeal characterized these productions.

The popular presiding elder, J. W. Willett, was chosen chairman, and presided with his accustomed ability. To him are due many thanks for the excellent programme prepared for the meeting. The general subject, "Christian Baptism," was so subdivided as to assign to each of ten brethren a special line of work touching the general subject. E. F. Clark presented "a criticism upon the words *baptizo* and *baptisma* as used in the Scriptures." Brothers Hawkins and Phillips read papers on "the import of baptism as taught by the Methodist and Baptist churches."

Brothers Bodfish and Allen gave respectively the Scriptural and historical arguments as to the "proper subjects of baptism." Brothers Nutter and Evans drew out the one from Scripture and the other from history, the arguments for the "mode of baptism." Brother Cleveland discussed the question of the "relative order of baptism," and Brother W. J. Smith that of "the propriety of re-baptism by Methodists." All these papers were full of interest, giving evidence of searching investigation, and earnest impartial endeavor to discern the whole truth of this great subject. Close discussion followed. The meeting was eminently a successful one, not a little of which was due to the new departure in selection and arrangement of subjects, forming as one brother declared, "a new era in the history of district preachers' meetings." We assemble again in June, at the call of the presiding elder.

Thanks were returned to the kind people at Taunton for their entertainment and the railroads for transportation arrangements, and the meeting adjourned.

W. L. WARD, Sec'y.

RHODE ISLAND.

Providence. — At the Preachers' Meeting, Monday, Jan. 3, the text was Monday's subject, the discussion of the tobacco question, and a memorial to the Annual Conference on the subject was adopted.

Watch-night services were held at Mathewson St., Hope St., Trinity and Broadway. Notwithstanding the extreme cold, a good attendance is reported, and they are seasons of deep spiritual interest and profit.

All our churches in the city, and so far as we learn throughout, are holding special meetings during the week of prayer.

The church at Hopkinton, with its pastor, Rev. G. W. Wright, are rejoicing in a glorious work of grace. On the first Sabbath of the month, Bro. Wright received forty on probation, two in full connection, and four by letter. There is no work still going on.

East Providence. — Rev. B. F. Simon has been spending a two weeks' vacation in New York and Brooklyn, and has now returned to his work. He returns, however, not alone, but brings an estimable young lady with him as his wife. Bro. Simon is held in high esteem by his church; his work has been successful, and it is now expected it will be doubly successful.

In my last, in speaking of the appointment of Dr. Whedon and Bro. Kendrick as delegates to the Ecumenical Congress, I said their brethren in the Conference were specially pleased with the appointment. The compiler made me say these brethren. The latter may be true, as some others of us might be pleased with such an appointment; but the pleasure should not be making public their pleasure. So let me say "their" instead of "these."

Newport. — There have been several conversions recently at the Thames St. Church, and the prospect is hopeful for a genuine, old-fashioned revival.

Business Notices.

Dr. Strong's Remedial Institute.

SARATOGA SPRINGS, N. Y.
This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and remedial appliance requisite for the treatment of Nervous, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars send for circular.

CHAMBERS made from \$25 to \$50 per pair, including for R. G. RIDGELY & CO. 10 Barclay Street, New York. Send for Catalogue and terms.

For General Debility and Prostration Hop Bitters will do wonders. Prove it by trial. Bad Dreams, Disturbed Sleep, Indigestion, Stomach Ailments, all vanish before Hop Bitters.

The best remedy for colds, chills and fevers, neuralgic pains in the head and joints, symptoms of rheumatism, neuritis, and gout, cold extremities, suspended circulation, and depressed condition of the system, is SANDOZ'S JAMAICA GINGER. Ask for SANDOZ'S.

What Ails You?
Is it a disorder giving you a yellow skin or constipated bowels? Or do you have a general feeling of debility? If so, take a few doses of Kidney-Wort, and nature will restore each organ ready for duty.

Church Register.

HERALD CALENDAR.

Preachers' Meeting, at Saratoga, Me., Jan. 24-26
Preachers' Meeting, at Bellows Falls, Jan. 21-Feb. 3
New Bedford District Conference, County
Street Church, Feb. 2
Clarendon Dist. Min. Assn., at Hillsboro' Feb. 2
Bridge, N. H., begins Tuesday eve, Feb. 8
Rockland Min. Assn., at Bristol, Feb. 14-16

CONFERENCE. PLACE. TIME. BISHOP.
New York, Yonkers, April 6, Bowman.
New York East, Brooklyn, April 6, Wiley.
New England, Fall River, April 6, Peck.
Providence, Fall River, April 14, Peck.
New Hampshire, Claremont, April 20, Bowman.
Troy, Glen's Falls, April 20, Wiley.
Vermont, Bradford, April 20, Andrews.
Portland, Portland, April 27, Peck.
East Maine, Belfast, May 11, Harris.

QUARTERLY MEETINGS.

NEW BEDFORD DISTRICT—FOURTH QUARTER.

JANUARY.
Cochester, 8, 9. South Abington, 21.
Hingham, 11. W. Duxbury, 22, 23, a.m.
Hull, 12. Hingham, 23, p.m., 24, a.m.
Marblehead, 13. Plymouth, 24.
Salem, 14. Marshfield & Duxbury, 25, 26.
Scituate, 15. Haverhill, 27.
W. Weymouth, 16, a.m. Weymouth, 28.
Rockland, 16, p.m. & 27. Taunton, 28, p.m.
E. Bridgewater, 17. Central, 30, eve.

FEBRUARY.

District Conference, 2-4. Falmouth & W. Hill, 20, p.m. and eve.
Vineyard Haven, 5, 6. Falmouth, 21.
North Tisbury, 6, eve. Falmouth, 21.
Chilmark, 7. Osterville & Centerville, 22.
Cotuit, 8. Chatham, 23.
Nantuxet, 9. W. Dennis, 24.
Myrickville, 12, 13. Marston's Mills, 25.
Wareham, 17. Monument, 26, 27.
Freetown, 18. So. Middleboro', 28.

MARCH.

Dighton, 2. Eastham, 18.
Taunton, First Ch., 3. S. & E. Harwich, 19, 20.
Middleboro', 4. S. Harwich, 21.
W. Sandwich, 5, 6, a.m. Barnstable & Yarmouth, 21.
Sandwich, 6, a.m. and port, 21.
Orleans, 7. South Carver, 22.
South Yarmouth, 7. North Dighton, 24.
Marion, 8, 11. Marion, 25, 27.
Wellfleet, 12, 13. Fairhaven, 28.
North Truro, 14. New Bedford — Fourth
Provincetown — Centre St., 21.
Century Ch., 16. County St., 31.
Truro & South Truro, 17.

APRIL.

New Bedford — Pleasant Anniversary, 2, 3.
St. 1. Long Plain, 3, eve.
Taunton, Mass. J. W. WILLET.

LYNN DISTRICT—FOURTH QUARTER.

DECEMBER.

Lawrence, 13. Purchase St., 22, 23, a.m.
Gloverster, 8. Byfield, 23, p.m.
Gloverster, 3, a.m. Byfield, 24, p.m.
Bay View, 9, p.m. & 25, a.m.
Rockport, 13, eve. Lafayette St., 25, 30, a.m.
Essex, 15, 16, a.m. Marblehead, 30, a.m.
Washington St., 21. Swampscott, 30, eve.

FEBRUARY.

North Andover, 2. East Andover, 13, p.m.
Ballardsville, 3. Trinity, 16.
Barnstable, 5, 6, a.m. & 17, p.m.
Stonham, 6, p.m. Medford, 19, 20, a.m.
Wakfield, 6, eve. Cliftondale, 20, p.m.
Boston Street, 5. Maplewood, 23.
Roxbury, 15. Walnut St., 26, 27, a.m.
Everett, 12, 13, a.m. Whitport, 27, p.m.

MARCH.

Maple St., 2. Topsfield, 16, p.m.
Mt. Belknap, 3. Tapscottville, 17.
Saratoga St., 3, 4, a.m. & 18, p.m.
Meridian St., 6, p.m. & 19, p.m.
Broadway, 5. Saugus, 22.
Melrose, 10. St. Paul's, 23.
North Reading, 15, a.m. North Reading, 24, p.m.
Middleton, 13, p.m. Common St., 28.

It is hoped that all possible care will be used in taking collections for the Bishops, Preachers' Aid, and other causes. An increase in each station, on last year's collections, seems greatly important and needed.

L. CHOWELL.

NORTH BOSTON DISTRICT—FOURTH QUARTER.

JANUARY.

Lowell — Worthen St., Reunion of Rev. Methodist, 24, 25, 26.
15, 16, a.m. Union Relief Meeting, 25, 26.
16, p.m. Lowell, 26.
St. Paul's, 16, eve. Laymen's Ministerial Convention in Fitchburg, 26.
West Chelmsford, 19. Harvard St., Cam., 27.
Granvilleville, 19.

[The above appointments (with those for February and March) will appear next week.]

G. S. ROGERS.

THE ST. ALBANS DISTRICT MINISTERIAL ASSOCIATION will meet at Cambridge, Monday evening, Feb. 7, and will continue through the two following days.

Preaching, Monday evening, by H. A. Bushnell; Tuesday evening, O. S. Sanford; Wednesday evening, F. H. Roberts.

ESSAYS: Creeds, Oliver, Roberts; A Minister's Habits of Study, Bicknell; Langford; The Heroic Element in Christianity, Enright; Arms.

DISCUSSION: Resolved, "That the status and method of using the Local Preachers among the American Methodists are preferable to the American." Aff. McLean, Morgan; neg., J. W. Guernsey, Puffer.

ESSAYS: Religious Education, the Safeguard of the Country, Wilder, Benson; The Source of Spiritual Energy, Hyde, Donnan; Chatham; Is Capital Punishment Scriptural? Boutwell, Wedgeworth; Holbert; The Meaning and Importance of the General Rule, "Laying up treasures upon earth," Bushnell, S. C. Vail; The Meaning and Importance of the General Rule, "The putting on of gold and costly apparel," Sanford; Bagg; Church Finances, P. N. Granger, Buckley.

CONTRIBUTORS: 12, R. F. Adams, Buzzell; 1 Cor. 1: 27, 28, S. C. Vail, Royce, L. McKean, J. P. Brennan, } Com.

PREACHERS' MEETING.

The Preachers' Meeting of Providence and Providence North Districts will be held at Hope Street Church, Providence, R. I., commencing Feb. 7, and continuing until noon of the 9th.

PROGRAMME.

Preaching, Monday eve, J. H. Nutting; Tuesday eve, E. G. Babcock.

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1881

THE "Musical Curriculum"

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The Family.

THE TEMPTATION.

BY AUGUSTA MOORE.

'Twas a dark winter's night, and the Old Year lay dying,
While fiercely and bitterly howled the drear wind;
All summer-born things in a white shroud were lying,
The stern and the rugged ones only remained.

Alma sat lone 'mid the shadows of even,
The cold, leaden shadows that winter makes drear,
And shivered and wept, of all comfort bereft,
Bewailing the false ones she once held so dear.

The blood in her veins to snow-water seemed turning,
The tears on her bosom congealed as they fell,
And then the hot flushes of feverish burning,
Swept o'er the poor frame love had once nurtured well.

A horrible sound came her chilled senses shocking,
Her thoughts from stagnation awaking once more,
As the grim wolf of want, never pausing for knocking,
With bounds like a tiger leaped in at her door.

His famishing breath o'er her hollow cheek floated;
His ravenous teeth and his terrible fangs
Were ready to tear; while his eyes on her glared;
Already she writhed as though feeling death's pangs.

Hist! softly and sweetly strange music is stealing,
And on through the darkness there comes a bright form,
And a beautiful face full of tenderest feeling;
"I come," said the vision, "to feed thee and warm."

"I come," said the vision, "to cheer thee and love thee,
To lead thee away from thy desolate nest
To pleasure and plenty. O trust in me; love me;
My home shall be thine, and thy pillow my breast."

Then cried the deep voice that forever is dwelling
In every true heart both in sorrow and joy:
"Beware!" cried that whisperer, solemnly telling,
"His name is the Tempter; he comes to destroy."

"Lord, save, or I perish!" Alma entreated,
And to the grim wolf from the stranger she fled;
The wolf guards her still; for the stranger retreated,
Nor cares if Alma be living or dead.

INCIDENTS

In the Early History of Methodism in New England.

BY REV. ALFRED BRUNSON, A. M., D. D.

FOURTH PAPER.

LEE'S MODE OF TRAVELING.

Jesse Lee was said to be a very large man, bordering upon three hundred weight. This was deemed too much humanity for one horse to carry all day; and to relieve matters in this respect, he sometimes had two horses, so trained that one would follow the other, and after riding one for a few hours, he would dismount, change saddle and bridle, and mount the other.

On account of this, on one occasion, Sylvester Hutchinson, a colleague of his, in making an appointment for Lee in a place where Lee was not known, said of him, "He is a great man, a great preacher, and he rides two horses." He did not say that he rode both horses at one and the same time, but some so understood the matter, and a large concourse of people turned out to see and hear such a monster.

In 1818, I heard James B. Finley tell the following incident—which, as I understood, he heard from some New England emigrant to the West—in relation to Lee's mode of introducing Methodism into that country:

The most of the New England country towns are known to be, like the Indian's farm, "all long and no wide"; that is, on one street, with a few cross-roads. His usual manner was, when he reached such a village, to ride up to the first door and call, tell the people who and what he was, and ask for a place in which to preach and lodge. If refused, he went to the next. Those on whom he called usually kept a look-out, and if he dismounted and went in, those on whom he had called were notified that he would preach at that house that night, and by sending word to the other part of the town, all would be notified. But if he did not stop at any house, it was understood that he would not preach in that town.

On one occasion, on reaching a more compact place—more like a town—he changed his tactics, to suit the appearance of things; and seeing a man sawing wood, asked where the best man in town lived. The man pointed to a fine-looking house, saying, "There Deacon So and So lives. I think he is as good a man as we have among us."

Lee rode up to the door and called. The deacon responded to the call. Lee announced his name, and that he was a Methodist preacher; that he had inquired for the best man in town, and was directed to him. "And now, if convenient, I would like a place in which to preach and to lodge."

The deacon replied, "We can't entertain you. You are one of the deceivers of the last times; and to receive you would be to bid you God-speed, and make us partakers of your evil deeds."

"Farwell," said Lee; and he rode back to the wood-sawyer and inquired for the wickedest man in town. He was pointed to the largest and best-looking house to be seen, the man saying, "There lives the wickedest man in the world."

Lee rode up to the door and called. A servant came to see what was want-

ed. Lee said, "I would like to see the man of the house." The servant stepped back into the hall, and opening a door into a large square front room, said, "There is a gentleman on horse-back at the door who wishes to see you."

"D—him," said he, "tell him to come in here." Lee heard the reply, and began to think the wood-sawyer was about right. He dismounted, went in, and found the man, with four or five of his cronies, drinking grog and telling yarns.

Lee announced his name and business, and said, "I inquired for the best man in town, and was directed to Deacon So and So. I told him who and what I was, and asked for a place in which to preach and to lodge. But he refused me, alleging that I was one of the deceivers of the last times. I then inquired for the wickedest man in town, and was directed to you, and I make the same request of you."

The answer was: "Yes, sir; you are entirely welcome. I'm not so d—superstitious that I can't hear a man preach because I don't think just as he does. Come, take some grog with us."

"No, I thank you. I never drink any."

"Well, take a chair then."

He did so.

The man then called to his servants, and said, "Jack, take care of this man's horse. Bill, you make a fire in the parlor, and then go, both of you, and tell every d—son of a— in town to come to meeting to-night. I've got a preacher of my own, and no thanks to any of 'em."

In the meantime the cronies disappeared. Lee was soon seated in the parlor, and at night a large audience was in attendance, for curiosity was on tiptoe to know what kind of a preacher the old captain had obtained.

Lee also quivered how near he had got to hell itself; and feeling an inspiration from the occasion, he preached as Methodist preachers are wont to do under such circumstances—with energy and power. The people never heard the like before—of the necessity of repentance and of pardon for sin, to escape the damnation of hell. They listened as if the day of doom was dawning upon them, for it was all new. He offered them a free and full salvation in Christ, on the conditions of the Gospel, as more welcome than the doctrine of election and reprobation. At the conclusion he informed the people that he was forming a circuit in that region, and if any one would open his door for preaching, and to lodge the preacher, he would make an appointment for two weeks from that night.

All was silent for awhile, when the man of the house rose and said, but without profanity, "Sir, my house is open for you at any time for preaching and lodging. I am not so bigoted and superstitious that I can't hear a man preach because his doctrine is new or different from my former opinions." So Lee made the appointment; and finding the man thoroughly awakened, gave him instruction in the way of life and salvation. When he came round in two weeks, he found him happily converted to God, and that house became a home for the itinerant thereafter.

THE NEWSBOY.

At the time Methodism was introduced into New England, Calvinism was dominant, and most people believed that "God from all eternity had fore-ordained whatsoever came to pass." Against this *iron* Methodism had to contend; and every incident that showed its unreasonableness and absurdity was used for that purpose, for amusement, if not argument. It is well known that such an incident or anecdote often has more force in it than a volume of argument, to confute and confound an error. The inconsistency of men's conduct with their creeds goes far to show the absurdity of the latter.

Among the numerous incidents of this kind was the following: In the Revolutionary war a weekly mail was carried on horseback, by a boy, from Hartford to New London and back. There lived on the road a lady of intelligence, who took a deep interest in current affairs; and though she believed that "all things were foreordained," yet she believed much depended on human effort, whether ordained or not; and to keep posted in the human part of affairs, she was extremely anxious to hear all the news afloat. To gain this knowledge, she found it convenient to be at the door, with broom in hand, sweeping off the steps, for an excuse, when the mail came along. The boy, being a little mischievous, and probably tired of the inquiry twice a week, one day on his way from Hartford saw the lady at her usual post; and as the customary inquiry was made, "What's the news?" he said, in reply, in great apparent alarm, "Oh, dreadful news; dreadful news."

"Why, what in the world is the matter?"

"Why, the British have hired the Indians to dig through the Green Mountains and let Lake Champlain out on us and drowned us all out!"

"Lord-a-mercy," said the lady, "what shall we do?"

"I don't know," said the boy; and he rode on as if to keep out of the way of the approaching flood.

The lady dropped her broom, hurried off to the parish minister, to know what was to be done. She found him engaged with a gentleman on important business, but she must be attended to.

"Why, good woman, what is the matter?" he inquired.

"Why, there's dreadful news come."

"What can it be?"

"Why, the British have hired the Indians to dig through the Green Mountains and let Lake Champlain out on us and drown us all out. What in the world shall we do?"

"O woman, don't be alarmed; the Lord won't do anything wrong," said the minister.

At this the lady, at the top of her

voice, exclaimed, "The Lord! The Lord! The Lord has nothing to do with it! It's the plaguey British and Indians that are going to do it!"

She forgot her creed in her excitement, and spoke of men as free agents and responsible beings.

THE IGNORANT METHODIST PREACHERS.

The assumed ignorance of Methodist preachers, because they were not tinctured with a college graduation, was, and is even down to this time, so common—though they may have read more books than some graduates ever saw, or read the titles of—as to deserve severe rebuke. That a graduation at college is of use, is admitted; but if a non-graduate acquires the same degree of knowledge as the graduate does, it is difficult to see the difference in the amount of it. I once heard the president of a university admit that more than one in five of such graduates made their mark in the world; being dunces, they were but learned dunces after graduation. But as he was arguing in favor of a higher education, he assumed that only one in twenty-five non-graduates did so. If he intended by non-graduates all outdoors, his estimate was too great; but he, being a Methodist preacher, meant, I presume, that class of men; and if so, his estimate was too small, for any observing mind must see and know that more than one in twenty-five of Methodist non-graduates have made their mark in the world. Indeed, from an observation of over seventy years, I should say that the proportion of success in usefulness in the ministry is as great among the non-graduates as the graduates in our ministry.

I knew one college graduate, who was also a tutor in the same institution before he became a preacher, and who, because he was a graduate, seemed to be petted in his appointments. When in preaching he once had occasion to refer to Elijah's mantle, and said, "This mantle was not made of cloth, like those of our day, but was of the skins of beasts, taken from the beasts, and, without being dressed, applied raw to the human body. Spinning and weaving were not known in Elijah's day." When I reminded him that six hundred years previous Moses had cloth curtains made of fine twined linen for the Tabernacle, he said, "Oh, never mind, the people know no better." But he was a graduate!

But still I am in favor of the highest education attainable; only I claim that knowledge is as good, if attained out of college, as in it, and that a man's worth should be measured or weighed by his amount of knowledge, however attained, and by his ability to use it, and not by the mere tinsel of a piece of sheepskin covered with Latin.

HOW THE OLD YEAR WENT.

Cold lay the midnight, cold and black,
On sleeping earth and sea;
The moon paused on her pallid track
And the stars crept out to see.

As bowed with age, and bent and bleared,
The Old Year took his way
Across earth's little atmosphere
Toward the slow-moving day.

A sound of revel merriment rang
In joyous, merry din;
"The New Year comes," glad voices sang;
"Arise, and let him in!"

Sadly the Old Year paused; a sigh
Broke from his brave old heart;
"The world cares not that I must die,
And smiles to see me part."

"When I was young it welcomed me
With gifts and song and praise;
Have I not served it faithfully
These many months and days?"

"Why should men joy to see me go—
I, their old, loving friend,
Departing grief and sad and slow,
With none to watch my end?"

But as the Old Year spoke, a sound
Of voices low and sweet
Struck on his ear, and peering round
He stayed his lagging feet.

Two lovers leaned their side by side,
And gazed on each other's face;
And with a strong, sad voice, one cried,
"Good-by, good-by, Old Year!"

"Good-by, O kindly friend and true,
Who wore our lives in one;
Other good years may come, but you
Are still our dearest one."

Then smiled the Old Year, as he went
His misty way to the night;
And fearless now, and quite content,
He passed late to the night.

And when he met the new-born year,
All rosy, blithe, and gay,
He cheered him with a father's cheer,
And sped him on his way.

"Heaven go with thee, fair son, and keep;
That at thy end some eyes may weep
As they have wept for me."

SCANN COOLIDGE, in Independent.

A LETTER FROM THE JAPANESE CAPITAL.

BY FLORA WEST HARRIS.

In Tokio, the religious "sensation" of the season—if one may be allowed to use the expression—has been the recent open-air meeting held at Ueno, right on the edge of those "classic shades" protecting the tombs of some of Japan's ancient Shoguns, as well as the shrines of her modern Buddhist priests.

It seems a pity, from a worldly outlook, that the "romance" associated with a real grove, or camp-meeting, could not have been added to the vivid interest which this first great public demonstration in behalf of Christian faith in Tokio awakened in the foreign and native community; but we are sustaining this little drawback with commendable equanimity, and from a religious point of view have certainly reason to rejoice over the results of the effort. The meeting was inaugurated by native Christians, and all the arrangements were made by them. The managers succeeded in renting the grounds surrounding the "Seiyoken," an eating-house which furnished foreign food in good style, and was, consequently, a great convenience to the all-day, foreign hearers; so, although the giant evergreens of Ueno were not just over our heads, and we were unable to enjoy our selves—and worry others—by quoting Bryant's famous line about the "groves," we felt quite resigned. The

nearest that one can attain to anything poetical, is to say that Ueno's large statue of Buddha, seated in contemplation upon a lotus-flower, was only a little distance from us, "looking on with calm, eternal eyes," and would have "looked down on listening throughs," had not trees and other obstacles prevented; and that from a picturesque little Buddhist belfry close by, the solemn bell marked the passage of time with its musical tones, as the services proceeded. There is this to be said, however, that the attentive faces with which thousands listened to the earnest addresses and the soul-stirring prayers which marked the services, formed more interesting studies to us than the wedded beauty of Japanese nature and art.

Although rain interfered with the meeting of the first day, Oct. 12, and bade fair to dampen, at least, some of the glowing hopes that had been formed, the second day, in spite of threatening clouds, was sufficiently favorable, so that great multitudes came and went during the day, and the interest seemed to deepen with the advancing hours.

Representatives of the Presbyterian, Dutch Reformed, Methodist and Baptist churches, native and foreign, took part in the services. Among the native ministers, "Father Okuno," who presided, was prominent for his patriarchal appearance and the youthful fervor which so strongly contrasted with it. Had I not known him to be a Presbyterian, I should have, very naturally, have mistaken him for a Methodist preacher of the old-fashioned type. One "servant, effectual prayer" from a native representative of the Wesleyan Church of Canada will linger long in our memories as a great out-reaching of the human soul after God. There was an absence of self-consciousness, as though the suppliant were in the very presence of Deity, that moved our hearts within us.

As to the many excellent addresses, delivered both by foreign and native ministers, it would be an ungracious task to mention one more than another, and it is sufficient to say that the harvests from seed-truth sown by the workers at Ueno, will be reaped not only in the capital, but results will be gleaned in distant parts of the empire.

However, while we are elated over the success of Tokio's "open-air meeting," we must not forget one "going before," who, by his eloquent addresses and lectures, gave the cause of Christ a real impetus. I refer to Rev. Naryan Shesadri, the converted Brahmin, whose portrayal of India's past and present status thoroughly interested the Japanese; while the faith in Christ as the grand Source of civilization, which breathed through every address, to say nothing of his own simply told personal experience, spoke volumes to them in favor of Christianity. At one meeting held in a Japanese lecture-hall in the heart of the city, a large number of Buddhist priests were present and made very attentive listeners. In view of the mixed audience to whom he was to speak, the reverend gentleman had been cautioned not to give offense by "talking Christianity" too much; but India's idolatry and superstition naturally led to discourse concerning the loftier faith originated by Jesus of Nazareth; and the latter part of his lecture fairly brimmed over with Christianity, while his interpreter, a young native minister, was carried along with him, and grew almost as much excited as the lecturer himself. In the midst of earnest words about Christian brotherhood, Mr. Shesadri said, referring to the interpreter, "He would say that he is my brother; and, with a quick turn, was at the young man's side, asking, half in pantomime, half with his lips, "Don't you say so?" The interpreter seemed scarcely able to reply by voice, but his emphatic gesture of assent was more expressive than words would have been, and I doubt not that the quick comprehension of a Japanese audience took in the meaning of the little side scene.

This address was so well adapted to the Japanese, and, to use a native idiom, "entered into their hearts" so well, that it has been translated into the written language, and is being published, in installments, in the *Universal Magazine*—a new religious periodical recently started by the native Christians of Tokio.

This reference to Christian literature is a reminder that you may not be aware that Japan has also a religious newspaper published in Kobe, under foreign auspices, called the *Weekly Messenger*, and that an interesting little periodical, bearing the name, *Joyful Tidings*, is published in Tokio. The former furnishes religious news and good reading for the members of our native churches, and the latter is especially adapted for circulation among women and children. It contains stories with fine moral lessons and entertaining glimpses—as Charles Reade would put it—of "men and other animals;" so that it has become almost indispensable in Sabbath-school work.

Up to the present time, foreign missionaries have not issued any publication in the English language representing missionary interests; but early next year, Dr. Faulds (Scottish Presbyterian) expects to have editorial charge of a new monthly magazine called *The Chrysanthemum*, a unique but characteristically Japanese title; and we trust that this new variety of chrysanthemum may show forth the beauty of what a Buddhist would call "the blossom of doctrine," and a Christian would name "the one perfect flower" that has bloomed on earth.

Here, in the capital there are sources, too, of pleasant Christian intercourse furnished by the "Christian Association" organized by various churches. These take the place of the "mild societies" and church festivals of the home land; and let us devoutly hope that, at least, the last-named feature of "Christian civilization" need never form a part of "woman's work" in the native churches of mission-fields. Not that we blame "Martha and Mary" and the

rest of the good sisters; they only expend their "vital force" on church affairs because "the brethren" want to have money made that they may use it on "church improvements" of their own devising; but, really, our sisters of the Orient have so many other ways of rendering unappreciated services to their "august liege lords," that the additional worry of such financial church campaigns [would fall very heavily on their already too sorely-burdened shoulders.

[Concluded next week.]
Tokio, Japan, Nov. 23, 1880.

FOR JESUS' SAKE.

BY LOUISE S. DORR.

Dear Father, let me be
From sin's dominion free,
For Jesus' sake.
Washed in the crimson tide
That flows from His dear side,
Let me in Him abide,
For Jesus' sake.

In dark temptation's hour,
Uphold me by Thy power,
For Jesus' sake;
And let my weakness be
Made strong, O Lord, in Thee,
Till every tempter flee,
For Jesus' sake.

Through all life's stormy ways,
Help me Thy name to praise,
For Jesus' sake;
And hide me in the Rock,
From every tempest's shock,
With all Thy sheltered flock,
For Jesus' sake.

Each day and hour I live,
Thy Holy Spirit give,
For Jesus' sake;
So may my soul shall be
Made holy unto Thee,
That I Thy face may see,
For Jesus' sake.

And when I feel death's grasp,
Thy rod and staff I'll clasp,
For Jesus' sake;
And enter into rest,
Leaning upon His breast,
Saved, saved among the blest,
For Jesus' sake.

Raleigh, N. C.

The Little Folks.

A TALK IN NATURAL HISTORY.

BY MISS R. H. WOOD.

THE CAT.

[Concluded.]
While we were talking, the kitty was licking Gracie's hand; and as she licked mostly in one place, it began to smart, and Gracie asked what made kitty's tongue hurt her.

"Kitty's tongue," I said, "is full of fine points, recurved—which means bent backwards. These wear the skin away, and if the kitty should continue for a long time to lick your hand, it would bleed. These little prickles enable the cat to clear the flesh off the bones which are too large for her to grind up."

While I was talking, my ball of yarn rolled from my lap to the floor, and kitty jumped very lightly from the sofa and crouched herself into a little ball, and trembled for a moment with excitement. Then she sprang forward, stretched out her paw, and caught the ball with her sharp, hooked claw, thinking it might be some game. We let her play a few moments, and then we took her up and counted her toes. We found five on her forefeet, and four on her hind ones.

"Just look at her toe-nails; they are curled up," said Gracie.

"The 'toe-nails,' as you call them, are claws. You see they are long, curved and acute."

"What do you mean by curved and acute?" asked Gracie.

"I mean that they are rounding, like a circle, and sharp. Kitty has the ability to draw its claws into a sort of sheath-like fur which nearly hides them when not in use. Did you ever notice how quietly kitty walks?"

"Yes," said Gracie, "and when she hears a rat in the wall, she runs so lightly she can cushion on her feet."

"What are the cushions made of?" asked Bertha, who had been listening to our conversation.

"The cushions, or pads, are the thick skin rolled up into an elastic ball. It is these that make its tread so light and stealthy. Kitty prefers to creep along and spring suddenly upon her prey, rather than meet it boldly. Have you never seen her crouch and run along, then suddenly spring upon a little bird that was hopping in the grass or curran-bushes getting worms for its supper? Then how proudly she brings it into the house and lays it down, expecting you to stroke her. Cats like to be petted, and it is very cruel to pull them about as some rude children do. Take her gently into your lap, and listen to her soft purring. How tenderly she reaches out her paw to you. If kitty scratches, it is because she is not treated with kindness. If she is mischievous and thieving, it is because she is not well fed and tenderly used. Some people say that cats are treacherous animals. Let me tell you a story of one, and then tell me what you think about it."

"A neighbor had a pet cat. One day a friend brought her a canary bird. She hung it in the window. Puss saw it, and thinking how nice it would taste, was about to spring upon it, when her mistress cried, 'Scat! scat!' Puss was so frightened that she scampered away and hid herself for a long time, and for many days did not dare to look toward the bird. From that time puss did not seem to notice the bird, until one day a neighboring cat came in and was about to spring upon it, when she pounced upon her visitor, and held her fast until her mistress came into the room."

"If you wish to keep your cat healthy and please her very much, give her dry catnip. Puss likes the smell of it, and eats it when she finds it growing by the

wall, or even when dried she will roll herself in it.

"There are many kinds of cats besides the common black, white and gray ones, namely, the Angora, a large cat having long, fine, silvery hair. It is very gentle and delicate. It is the pet cat of France. Then there is the Maltese. It is mouse-color, and is distinguished for its hunting propensities. The tabby-cat is like the wild cat which lives in the woods, and is of all colors and mixed shades. The tortoise-shell cat came from Spain. It is beautifully marked with white, black and orange. The Persian cat has long, glossy gray fur, as soft as silk. The Chinese cat is a glossy black and yellow. The Chartreuse is bluish white, with red eyelids. The Manx lives in Cornwall, England, on the Isle of Man. It has no tail.

"You may learn from this talk that there are many kinds of cats, having different names, just as John Smith, Charles Smith, and Wilbur Smith are all Smiths, but to distinguish them they are called John, Charles and Wilbur. Now if you ask John Smith if he has cousins, he will tell you that he has, but their names are not all Smith. So the cat has many cousins, and they are all very much like it, having other names beside the family name which is *Felidae*. Some of their names are Lion, Tiger, Leopard, Panther, etc. *Felidae* is the family name for the cat and its cousins.

Rev. William Haller, a minister of the M. E. Church for sixty years, died, Dec. 1, at his residence in Salem, O., at the age of 80 years.

Mrs. C. A. West, wife of Rev. L. S. Weed, D. D., pastor of the John Street M. E. Church, New York city, died, Dec. 17.

Joseph Cook has been lecturing to immense audiences in the city of Edinburgh. He has been received with very cordial greetings in all the cities of Great Britain where he has appeared.

Mark Firth, a prominent Methodist in Great Britain and a princely benefactor of various charities, is dead. It is said that he has given \$1,000,000 to the various evangelical churches.

In spite of his age, Signor Gavazzi preaches three times a day, and with all his old-time fire.

Rev. J. D. McMillan has been commissioned superintendent of Presbyterian missions for Utah and Montana. He was formerly a missionary to the Mormons, and was publicly cursed by Brigham Young and his Twelve Apostles.

Prof. James M. Hoppin, of New Haven, has been asked to take the professorship in homiletics in the Union Theological Seminary in New York city, left vacant by the death of Dr. Adams.

Mr. Cyrus H. McCormick has given an additional \$100,000 to the Presbyterian Theological Seminary at Chicago.

The Sunday Breakfast Association of Philadelphia, Penn., has been in operation three years, during which it has fed 22,298 persons, of whom over 5,000 have signed the pledge.

Bishop Foss had a most cordial public reception at the hands of the Methodist people of Minneapolis, Minn., when he arrived in that city.

The parishioners of Rev. Dr. Henry J. Morton, of Philadelphia, have presented him with a check for \$10,000 upon the completion of his fifty years of service as their pastor.

Dean Stanley has declined, in a courteous letter, to give permission for the erection of a cenotaph to Rev. F. W. Robertson in Westminster Abbey, although he places Robertson "among the first preachers of our time."

The Lutheran congregation at Plattville, Wis., is one of the largest congregations in the United States. It numbers nine hundred communicants.

It is reported that the statistics of the Reformed Episcopal Church show a greater addition to its membership during the past year than in any preceding one, not excepting the first year of its organization.

Fifty-five persons united with the Congregational Church, Salt Lake City, Dec. 3. Of this number all but five united on a confession of their faith.

It is estimated in an English paper that ten per cent. of the clerical living in the Church of England (which number about 13,000 in all) are in some way sold or bartered every year.

Sunday before last was the fortieth anniversary of the installment of Rev. James B. Shaw, D. D., as pastor of the Brick Presbyterian Church, Rochester, N. Y. His protracted pastorate has been marked by numerous revivals and by constant additions to the church membership, 1,826 persons having been received on confession during forty years. The church now has 1,289 members.

Rev. Myron H. Pinkerton, the leader of the new missionary expedition of the American Board into Unzila's kingdom, on the east coast of Africa, has fallen a victim to coast fever. A telegram states that he died Nov. 10. He was for many years a missionary among the Zulus, and was selected to plant the new mission on account of his experience and fitness.

Thirty-three new members were added to the Bethany Presbyterian Church, Philadelphia (Rev. James B. Dunn, D. D., pastor), at the last communion in the church.

The first Methodist who ever stepped his foot in the streets of this Puritan city was Charles Wesley, a brother of John Wesley, one of the greatest hymn-writers of the world. He sailed from Liverpool for

ZION'S HERALD FOR THE YEAR 1881.

Price \$2.50 per year,
INCLUDING POSTAGE.
Ministers, \$1.50.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper and forward the money between this and the next Conference.

Money can be forwarded by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We earnestly appeal to every minister to make an effort to increase the number of subscribers to Zion's Herald on his charge.

The paper ought to be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cts. per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,

36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, Jan. 4.

The national debt was reduced during the month of December \$5,699,430.

Slow progress is being made in the Irish trials at Dublin.

There was sleighing in Augusta, Ga., yesterday, for the first time in twenty-five years.

The total value of the coinage in this country last year amounted to \$90,084,381.

Wednesday, Jan. 5.

The Boers in South Africa have entered Natal.

The New York *Truth*, in an open letter to President-elect Garfield, declares the Money letter, which was published in its columns, to have been a forgery.

Dr. Schlemmer has presented his collection of Trojan antiquities to the Emperor of Germany.

A tenement house in New York city caught fire yesterday, and ten persons, mostly children, were burned to death.

An engagement with the Sioux on Friday last, resulted in the surrender of 300 of their warriors.

The profits of the New York post-office last year were \$2,738,717.

The Russians are reported to have lost 3,000 men in their last engagement with the Tekke-Turcomans.

Six men were shoveling snow on the tracks of the Chicago, St. Paul, Minneapolis and Omaha Railway, were killed yesterday by a passing train.

Thursday, Jan. 6.

The total population of Kentucky is 1,648,599.

A new secret socialist organization, extending all over Germany, has been discovered by the police in Berlin.

Some four or five thousand men in the iron and glass works in Wheeling, W. Va., are thrown out of employment by the strike of the miners.

The Dixon Crucible Company of Jersey City has suspended, with liabilities of a million dollars.

About thirty passengers were injured Tuesday night at Wilmington, Va., by a railway accident.

The House passed the Army Appropriation bill yesterday.

The total debt of New York city at the close of last year was \$106,066,240.

Friday, Jan. 7.

The British Parliament reassembled yesterday.

Gen. Nathan Goff, Jr., of West Virginia, was yesterday confirmed as Secretary of the Navy.

The ship *Indian Chief* was wrecked at the mouth of the Thames, England, yesterday, and ten persons drowned.

Captain Eads has secured from the Mexican government important concessions for his projected Tehuantepec Canal company.

The price of seats at the New York Stock Exchange is \$25,000.

Mr. Frye has withdrawn from the Senatorial contest in Maine, and Mr. Hale's success is now assured.

Saturday, Jan. 8.

The Boers have gained another victory over the British forces.

An exciting scene occurred yesterday in the House of Commons owing to an attempt of the "home rulers" to obstruct legislation.

The Stafford County (N. H.) almshouse, near Dover, was burned yesterday, and it is feared that thirteen of its inmates perished in the flames.

An additional appropriation of \$500,000 is asked for the completion of the census.

Nine lives were lost by an explosion in a rolling mill at Allentown, Pa., on Thursday, and four, by a similar cause, in Newark, N. J., yesterday.

The Indian bill appropriates \$4,070,000.

The unveiling of the Farragut statue in Washington is postponed until April 21.

Monday, Jan. 10.

The Ansonia Watch and Clock Works in Brooklyn were burned on Saturday; loss \$93,000.

A number of coal-laden barges have been crushed and sunk on the Ohio river by a sudden thaw.

A son of Rev. Dr. Talmage, a lawyer, died last week in Brooklyn.

MAINE.

Rev. D. B. Randall gave a talk to the boys in the Portland Preachers' Meeting last Monday morning. An experience of fifty-three years in the ministry must have afforded a theme of profitable conversation.

The new Methodist church at Buckfield is to be dedicated some time this month.

Rev. S. Record is assisting Brother Hutchins at Pine St. Church, Portland, this week.

Bro. C. W. Bradlee and church observed watch-night. Two interesting conversations occurred lately at this church. Brother Wetmore's lecture on Japan in the course was "exceedingly interesting."

Rev. J. W. Hamilton, of Boston, gave his lecture on "How to Get and Keep a Fortune," in Hammond St. Church, Lewiston, Thursday evening of this week, to a good house. The audience was well pleased with it.

Two honored members of the church on Portland district, passed into the heavens the past week. Bro. Oliver Bourne, of Kennebec, died Jan. 4, aged 84; and Mother Mary Fabian, of Scarborough, well known to most of the older members of our Conference as a mother in Israel, died at her son's residence, from which she was buried, Jan. 5.

Rev. C. Manger received into the church at Redfield Corner, last Sabbath, nineteen persons—five by letter and fourteen from probation.

Rev. R. Sanderson announced to his congregation last Sabbath that the whole debt against the Farmington Methodist church was provided for. The congregation has been so grateful to Bro. Sanderson for this happy result.

Rev. J. Collins, of Fryeburg, received six persons—four by letter and two from probation—into the Methodist church recently.

Bro. C. is gathering good congregations about him at the several preaching places. Sin, rum and tobacco are Brother Collins' mortal enemies, and he gives them no quarter. Bro. C. was recently pained with \$70. Rum-sellers, probably, did not contribute to it.

Camp-meeting John Allen has been elected chaplain of the House of Representatives. Heaven will hear things called by their right names this winter.

Bishop Peck spent the last Sabbath of December at Kittery Foreside, and under the inspiration of his presence and efforts the brethren laid their heads and hearts together to lift their long-embarrassing church debt. One thousand dollars are already pledged. The Bishop is to spend the Sabbath before Conference here, and assist in lifting the whole debt, if possible. Rev. W. W. Baldwin received three into his church last month. Bro. B.'s December lecture to his young people was on "Novel Reading," *The Pastoral Leaflet*, for December, is full of meat.

A good interest is prevailing at Bridgton. Two interesting young men have recently given their hearts to God. Bro. Cousins' health is somewhat impaired by overwork and exposure, but he is pushing the battle. Christmas Sabbath was a season of great interest in this society. Dr. Vincent's "Tree of Life" was very impressively rendered.

Rev. E. T. Adams, made a surprise visit to the parsonage on Christmas eve, bringing with him numerous rich gifts. The occasion was one of great enjoyment. At the watch-meeting two young men came to the altar. Sunday, Jan. 2, four were received into the church. During the present pastorate sixty have been received.

At Brownville there have been quite an interest and several conversions. At a number of points there is some religious interest, with faith for more.

The week of prayer is being quite generally observed, but results cannot be reported at this early day.

Christmas turns up a glint of sunshine in a pastor's life. Some, in their modesty, have not reported their gifts, but I think in this region they were very generally remembered. Brothers Axtell, Eldridge, Townsend and Rich, with their wives, were remembered with generous gifts, in the line of books, furs, shawls, etc. Brother Dunn and wife received a nice overcoat, and brother Bennett a watch—a hint, no doubt, to "be on time." Many others there were on the list of victims, but we cannot report for want of data. We sympathize deeply with the unfortunate thus visited, yet deep down within there is a conviction that it served them about right, after all.

NEW HAMPSHIRE.

Lisbon.—Christmas was one of the "merriest" of days to the good people of the Methodist church in this place. The church was beautifully and appropriately decorated. Numerous costly and useful presents were distributed to a large number of delighted recipients. The pastor and his family were generously remembered. Money enough to purchase "a nice warm overcoat" was among the many testimonials tendered to him. The family had scarcely received the parsonage, after the Christmas exercises were ended, when a large crowd of the ladies of the society entered, drawing on a hand-sled a barrel of choice flour, which, with many a "Merry Christmas," they left for the use of the family. Such a pastor with such a people has "a goodly heritage."

Milford.—The course of lectures in the M. E. church here, closed with an eloquent address by Col. Russell H. Conwell, of Boston, on "The Heroism of a Private Life." The lectures have been a success financially, having cleared \$133. The church is in a better condition than ever before in its history, paying all the current expenses, and having reduced the debt two or three thousand dollars. Brother Noyes is doing all in his power, and is greatly beloved by the people.

VERMONT.

The interest at Worcester is excellent. Brother A. W. Ford is being assisted by Brother E. Snow, of Plainfield, in some extra meetings.

At Cabot, Brother R. Sanderson is giving monthly lectures on the subject of missions. The congregation is large, the Sunday-school is in fine condition, and all are happy.

At West Fairlee and Ely the Christmas festival brought gladness to many hearts. Brother P. M. Frost and family were kindly remembered with gifts amounting to over \$50 in value, including hanging lamp, etc. A good religious interest prevails. Some have been recently converted, and others are seeking. Some have been received into the church by letter and on probation the past week. Brother

Frost's health is not very firm yet, but we are hoping for the best.

At Marshfield, Brother O. A. Farley is doing faithful work in both pulpits and Sunday-school. The congregations for the last quarter have been the best they have been during the present pastorate; and a specially encouraging feature is the large number of children in the audience.

Brother M. Ryan received eight persons into full membership at Roxbury, a week ago.

The friends of Brother S. A. French, of West Topsham, made him a visit at the parsonage a few evenings ago, and left substantial tokens of regard, over \$10 in value, mostly in cash. The ladies gathered early in the day and quilted a quilt for the comfort of pastor and family, bringing one with them already made. All seemed to enjoy themselves, and after suitable remarks and prayer by the pastor, they returned to their homes.

A series of meetings was held at West Topsham during December, in which several were converted and the church greatly quickened. Brother French was assisted by brethren in the vicinity.

A good work is in progress at North Mount Holly, where Brother A. J. Roberts is earnestly preaching the Word. Several have risen for prayers, and others under deep conviction.

H. A. S.

"Going, going, gone," said the auctioneer. "We have reason for believing it is said the man who was cured of a violent cough. Adamson's Botanic Cough Balsam did it."

Teachers, authors and others of sedentary habits highly prize Malt Bitters.

The objections to the metal tip upon children's shoes do not hold good against the A. S. T. Co. beautiful Balm, for it is its time parents were inquiring for them, for fine shoes as well as common, as they reduce shoe bills one-half.

A Smooth Complexion can be had by every lady who uses Parker's Ginger Tonic. For promptly regulating the liver and kidneys and purifying the blood there is nothing like it, and this is the reason why it so quickly removes pimples and gives a rosy bloom to the cheek. See notice.

Gray Hairs are Honorable, but their premature appearance is annoying. Parker's Hair Balsam is popular for cleaning and promptly restoring the youthful color.

Much distress and sickness attributed to dyspepsia and chronic diarrhoea is occasioned by humor in the stomach. Hood's Sarsaparilla the remedy.

It gives us pleasure to call attention to the advertisement of Hayward's Communion Wine, found in another column.

The best are those made by the Mason & Hamlin Organ Co., who by the super-excellence of their workmanship have won enthusiastic commendations from the best musicians of Europe as well as America. This month they have introduced a little organ which sells for \$22. A gem in its way, which must find very large acceptance.

We desire to call especial attention to the advertisement of D. M. Ferry & Co., Detroit, Mich., which appears in our columns. They are one of the largest and most reliable firms engaged in the Seed business in the United States, and their Seeds have justly earned great popularity by always being fresh and just as represented. Our readers will do well to avail themselves of their offer to send them a list of the seeds they desire, and we will send them a list of the seeds they desire, and we will send them a list of the seeds they desire.

A NEW VOLUME. *Little's Living Age* enters upon its one hundred and fortieth volume in January.

Foreign periodical literature embraces more thoroughly every year the work of the foremost writers in all departments of literature, science, politics and art; and the *Living Age*, which gives the consistent form the best of this literature, can therefore hardly fail to become of more and more value every year to its readers.

The first weekly number of the new year and new volume is a good one, with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthly or weekly with *The Living Age* for a year, both post-paid. Little & Co., Boston, are the publishers.

NOTICE.—A Convention of Laymen and Ministers of North Boston District will be held at Fitchburg, commencing at 9 a. m. on Wednesday, Jan. 25, and closing Thursday, at 12 m. A full notice will be given next week.

The following brethren constitute the committee on arrangements: E. Rogers, H. Twombly, Wm. Gordon, Wm. D. Bridge, L. T. Jeffs, E. N. Choate.

NOTICE.—The following is the programme of the order of literary exercises for the New Bedford District Conference to be held at the County Street M. E. Church, New Bedford, Feb. 25.

Preaching by Bishop Peck. Addresses by the Missionary Secretaries, Dr. Fowler and Reid.

Easy as a Feather. By E. Rogers, H. Twombly, Wm. Gordon, Wm. D. Bridge, L. T. Jeffs, E. N. Choate.

What is the Greatest Need of the Methodist Pulpit To-day? By E. Rogers, H. Twombly, Wm. Gordon, Wm. D. Bridge, L. T. Jeffs, E. N. Choate.

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NOTICE.—The Thane Street Methodist Episcopal Church, Newport, R. I., having been greatly improved and beautified, will be reopened Jan. 23. Prof. L. T. Townsend, D. D., will preach the reopening sermon, and there will be